

The American Friend

Old Series
Vol. XLIV No. 25

DECEMBER 9, 1937

New Series
Vol. XXV No. 25



Inner Light and Future of Democracy

Elbert Russell

It May Be Fantasy

An Editorial

If Love is Put into Action

S. Emily Parker

The Voice of the People

Richard E. Sultzback

Needed—A Return to the Bible

Dr. A. W. Fortune

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

FROM OUR SPANISH FRONT—THE NEW "COMEDORES" AT LOS CORRALES

Earl M. Smith and Dan West, who are doing A. F. S. C. relief work in Nationalist Spain, recently toured the modern villages that have been left destitute in the wake of war. They write that already deep snow chokes the passes. Their task at the moment is to carry clothing and restorative foods for undernourished children into the outlying sections not reached by Spanish agencies. They have been fortunate in joining forces with Mlle. Müller, representing the International Save The Children Union. The following article describes their experience in one town in which Mlle. Müller has set up a public dining room.

Before she would return to Switzerland, Mlle. Marta Müller, representing the Save the Children International Union in "White" Spain, wanted to establish another "comedor" for needy children. She had heard that the village of Caldas, between Reinosa and Santander, had suffered much in the war. Thinking this might be the place, she wanted to see it. Through her kindness and that of the International Red Cross, we two representatives of the American Friends Service Committee had a chance to accompany her.

Our eyes confirmed the reports of the destruction of war—the work of fire and shells on what had been beautiful buildings, the bridges and houses wrecked by dynamite—but most of the children were gone. The good people who still lived there told of greater need at Los Corrales, some kilometers up the valley toward Reinosa; accordingly we turned back to find the needy children there.

The commandante—a genial, intelligent man of middle age, formerly a dentist—became interested in the possibility of outside help for their children and helped us find others who had local responsibility. It was an interesting group that stood in a circle in one of the corridors of a modern school building: Mlle. Müller, Señora Moliner of the Burgos Red Cross, the priest who teaches in the school, the mayor, the commandante, myself (chiefly an interested observer unable to speak Spanish), a local man who wanted to get something going, and Earl Smith. Quickly sizing up the situation, Mlle. Müller decided that this was the place she was looking for. She took charge of the conversation and guided the planning of a new "comedor" in that building for the sixty neediest—

beginning next Monday (this was Friday) two meals a day were to be furnished for two months, the officials to find the neediest, local help to do the work, and the SCIU to furnish the money (80 centimos per child per day) to pay for the food, including milk.

The next morning we returned to help put the place in shape. Imagine our surprise when we entered, to see four girls down on their knees scrubbing the cement floor of the corridor. The kitchen and "dining-room"—a former classroom—had been cleaned, tables and chairs brought, and geraniums placed in the big south window. The mayor helped us tack new oil-cloth on the ten tables. Then Mlle. Müller planned the arrangement for both convenience and the sense of little family groups.

We returned the next Monday to see the first meal served, but a late start and three flat tires delayed us more than an hour. The children and many others were there waiting at the steps. When it was all ready, Smith took a picture of the room. On one wall red and gold bunting zigzagged down from the ceiling. In the center near the top was the picture of General Franco, surrounded by laurel. At the sides were displayed the flags of "White" Spain, Switzerland, Uruguay (Smith has been a missionary there), and America; also those of the Carlists and Falangists—political groups. Below and in the center behind a spray of wild asters hung the emblem of SCIU.

Fifty-four children—six could not get there—entered in small groups and stood behind the child-size chairs. In age they ranged probably from four to twelve, about half boys, half girls. They looked clean, and they behaved well for being hungry. They had been selected because of need—not prejudice. The old doctor was there; he had examined all of the children. Eighteen mothers stood around the room, with twenty other children who wanted to see—maybe to eat, too. Most of those at the table were the children of "Red" fathers who are dead or in prison. It is possible that children were there whose fathers had been fighting each other not long ago. One widow could not keep back the tears.

Bouquets of garden flowers were presented to Mlle. Müller and Sra. Moliner, a few words from the latter and from the mayor, a short talk about the work of the SCIU by Smith, a prayer led by the priest as they all faced the crucifix, and the children sat down for the first full meal in days, perhaps.

Several of us helped to tie on the new bibs which Mlle. Müller had purchased for all the children. Then the food was brought in. I don't need to say that they put it away, but they were remarkably well behaved, maybe because of so much company. And they were grateful too, that people they never saw had cared, had given, and had sent some one to bring food to them.

But here is the best part of the story. These were the neediest—several hundred more in the same town were needy. This first demonstration showed the local folks that children can be cared for. And within a week they had put into operation in the same building another "comedor" for one hundred forty other needy youngsters from the same locality. And they followed Mlle. Müller's plan, even down to the arrangement of the tables.

That is the basic idea: get food and clothing to needy children *now* (certainly they are not to be blamed for their misery)—show the local leaders how it can be done. They will take courage and do more themselves. After a while they will carry the whole burden themselves, if they can.

DAN WEST.

Bilbao.

RECENT A. F. S. C. STAFF CHANGES

During the past few weeks there have been several changes in staff personnel of the Service Committee of which Friends may be interested to hear. Three new members have come to join the staff and only one has left. Another remains with us for the time being after having changed her name.

Barbara Cary, back from a year of study and internship in the Berlin Center, came at the beginning of October to work particularly for the Foreign Service Section. Ruth Outland Maris' place has just been filled by Eleanor Scattergood, daughter of Alfred G. Scattergood, who is the new Personnel Secretary for the Social-Industrial Section. The Spain office, newly established on the seventh floor of the Commonwealth Building, next door to the Emergency Peace Campaign's rooms, has acquired a new member in the person of Joy Homer, who is acting as John Reich's assistant in publicity and in the work of the committee on Spain. Mary Gaunt Rhoads retired at the end of October from her work with the World Conference Committee and the Fellowship Council. She will be greatly missed despite the fact that Lucille Stephens and Leslie Shaffer, Executive Secretary, remain to carry on. The bride of the month, who remains with us for the time being, is Peace Canby, now Mrs. Robert W. Hall, of the Friends' Institute office on the first floor of 20 South Twelfth Street.

THE AMERICAN FRIEND

WALTER C. WOODWARD
Editor

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLIV No. 25

DECEMBER 9, 1937

New Series
Vol. XXV No. 25

Entered as second-class matter March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

It May Be Fantasy

WHAT might be the result if December 12 were observed as Universal Bible Sunday in fact as in name? In a sense this is a fantastic suggestion; nevertheless it is one on which the mind may linger helpfully. Suppose then, first, that the observance were actually universal—participated in by all people everywhere, high and low, throughout the world; and second, that it were deeply sincere observance, in very spirit and truth. Given, these two surmises as facts, what might happen?

This Bible of ours is not primarily a history, not a road map by which men and nations may find every road and detour marked for definite direction and specific destination. It is not a creed nor a treatise on doctrine, not a code of law, not even a manual of conduct and ethics, and certainly not a guide on social justice or international morality. It relates quite definitely to all those things—it is universal in its application however far we may fall short of the universal in its recognition—but its true meaning and significance are not to be found in specific reference or in jot and tittle application.

Primarily the Bible is a book of life and light. It fairly pulsates with the God-breathed life which we know and feel and which reaches out beyond our knowledge and comprehension. Its lofty principles, embodied in Son of God and Son of Man, illuminate the pathways of life so that they who will may find the true way. It is a book of human progress overshadowed by the Divine love and leading. It is authoritative and inspirational, having proved itself true by the test of experience as the revelation of God to man.

What we need to do, then, is not to seek biblical formulas for daily conduct, whether group or individual, for we shall not find them. What we do need is to put the spirit and ideals of the Bible, as expressed by the prophets and saints of Israel, and as so uniquely incarnated in Christ, alongside present-day conditions. We need more modern prophets—and potential martyrs—to do just this thing.

What does the Bible have to say to the rulers of this mad world—particularly to the irresponsible dictators? It has no homilies on government for them, no deliverance on this "ism" or that. However, it is surcharged with feeling for the intrinsic

worth and importance of the individual. Man, with all his weaknesses, is glorified as the crown of creation, only a little lower than the angels. Its pages fairly cry out with inspired fervor that man was not created for powers and systems, for established orders, and for government, but all these for man. Whatever enhances man's development and freedom is good; whatever denies these priceless values is evil. What wonder then that arrogant dictators seek to suppress or dominate religion as fostered by the Bible!

Similarly, the Bible speaks to the State itself; not with treatises and constitutions, and not with declarations on the conflicting areas of State and Church, or of State and citizen. It declares God as the sovereign of all, to whom the Christian citizen must yield first allegiance. Sanctity of conscience must be maintained as the basis of that freedom which raises man to his high estate. The State is conceived unfortunately as the embodiment of might and force and absolute power. The Bible speaks the power of quietness, goodness, and the still small voice. The State makes war and commits mass murder. From the Bible streams the light of Bethlehem's star revealing the Saviour as the Prince of Peace.

Into the economic and industrial realm the Bible enters, not with proposals for setting up the ideal social order, not even with provisions for fixing the proper relationships between employers and employees, or for settling labor troubles, establishing minimum wage scales or organizing a sound system of social security. But it brings a passion for justice for the poor, breathes the concern for the brotherhood of man, admonishes us of our responsibility for each other's welfare, and gives warning that they who cheapen life do so to their own hurt.

No less clearly does the Bible bring a message to all those who, as social workers, as reformers, or as proponents of economic and political utopias, seek to further the cause of human welfare. It reminds them that man does not live by bread alone; that as man is the "image and glory of God," his well being requires more than a satisfaction of his physical needs; that true social progress must have a religious basis. In short, it requires good men to

produce a good society: men with the kingdom in their hearts to build the kingdom on earth.

To make this searching inquiry truly universal, let us put the Bible right beside us all in our daily living—in our work and in our leisure; particularly in the latter, for it is said that the way in which we use our leisure best reveals us as we are. In the realm of conduct and personal morality, we find as great confusion as in group and national life. There is doubtless a causal relationship here. There is an urge for freedom to excess—a resentment against all restraint and inhibitions. Old moral standards are repudiated as mere conventions of the past that have no sanctions for today's new freedom. This attitude of revolt is reflected not only by those who seek license and love it, but also, to a less degree, by those who stand for the better things in life. When the Church itself is confused on these things, it may indeed mean that the world is adrift morally and ethically.

It may be readily conceded that there is some

basis for this revolt against the standards of the past, some of which were artificial, and others lacking validity for the present. To this confused area of conduct comes the Bible, but not with an array of prohibitions and regulations. As the divinely revealed Book of human experience, however, it sets forth pretty clearly certain great moral principles that are primary and timeless. These mark the ethical and spiritual essentials of safely ordered life for the individual and for society. All who ignore them do so at their peril. We need a revival of these foundation values of the moral order.

It may be fantasy—this suggestion of a really universal observance of Universal Bible Sunday. But it need not be so for us as individuals. We may not be able to bring the Bible to the attention of nations and rulers and classes, in these important applications, but we can bring it afresh to our own attention. The entrance of God's Word bringeth light, but it is for us to open the door that its light may stream in upon us.

Needed: A Return to the Bible

By the Rev. Dr. A. W. Fortune, Former President, Disciples of Christ

IT MUST be admitted that today we have lost much of that devotion to the Bible which was characteristic of our fathers.

Ministers are not preaching it as they did; they are not studying it as devotedly. A very small per cent of laymen can be said to be reading it with any degree of regularity, and many of them seem to be proud of their ignorance of the Book that meant everything to our fathers.

I grant the knowledge which we have of the Bible is more intelligent than was that of our fathers, and I recognize the fact that we receive Biblical knowledge from many sources. But as for coming directly to the Book itself, it can no longer be said that we are a Bible people.

A renewed interest in the Bible is an imperative need. I do not see any hope for Christianity apart from the Bible. The Roman emperors recognized its importance for Christianity, and hence they tried to destroy it. When Constantine looked upon Christianity with favor he realized the importance of the Bible, and he ordered several expensive copies to be made for the churches.

The Bible tells the story of the development of our religion and indicates the fundamental elements that have entered into it, hence it is vital to its existence.

Knowledge of the Scriptures does not make one wise in science or in history, but it does make him wise unto salvation. It is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

The influence of the Bible among Christians has suffered in recent years from various causes. As a result of the controversy over the Bible, occasioned by historical criticism, many devout people have missed its purpose. In defending the Bible they have sometimes permitted things of minor importance to absorb their interest.

On the other hand, many sincere people, because of their critical attitude toward traditional beliefs, have lost interest in the Bible itself. They have thrown out the kernel as well as the husk.

But the most dangerous enemy of the Bible in our day is indifference. Indifference will eliminate a man quicker than criticism, and it will also eliminate the Bible. We may purchase the Bible; we may have it in our homes; but if we do not read it and try to understand it, it will lose its influence. That is the danger we are facing.

It is imperative that we return to the vision of the importance of the Bible as a guide in religion. If we realize its importance, we will find ourselves turning to it with new interest. If we really become interested in it, we shall find it such a marvelous Book that we will not only read it, but we will love it and meditate upon it.

We must, however, read the Bible in the light of our generation as our fathers read it in the light of theirs. We must welcome all the light that modern scholarship can throw upon it. We must come to the Bible with an understanding of its nature and purpose according to the best thinking of our day.

Instead of regarding it as a constitution according to which the Church is rigidly to conform, we are to think of it as a record of the experience of the greatest saints and sages of all time.

If we have fellowship with them and come under the influence of their spirit, we will find light breaking upon our path and we will be helped in the solution of our problems.

"The Bible has been my guide in perplexity and my comfort in trouble. It has roused me when declining, and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to the soul. In other writings I hear the words of a stranger or a servant. In the Bible I hear the language of my Father and my friend. Other books contain only the picture of bread. The Bible presents me with real manna, and feeds me with the bread of life."—ANON.

The Inner Light and the Future of Democracy

By Elbert Russell

This is the Eli Lamb Lecture, sponsored by Baltimore Young Friends Yearly Meeting. It was delivered at Baltimore on October 30, at a joint session of the two Baltimore Yearly Meetings. Elbert Russell is Dean of the School of Religion at Duke University, Durham, North Carolina.

THE Society of Friends arose in England and America in the midst of the great movements which fixed the pattern of modern democracy: freedom of conscience, worship and the pulpit; the separation of Church and State; freedom of assembly, of speech and of the press; the right of suffrage, representative and responsible government, the parliamentary system and constitutional guarantees of the rights of individuals and of minorities. The Society of Friends and its forerunners among the English and continental sects had no small part in securing and shaping this pattern of democracy. Its contribution rested fundamentally upon a religious foundation, which found its fullest and most effective expression in the Quaker principle of the Inner Light.

Friends have never defined what they meant by the Inner Light in a concise theological formula. In their conscious religious experience, it means (1) God as constantly at hand and knowable within the human consciousness, as a source of inspiration, guidance and spiritual help; (2) man as capable of recognizing God's character and will thus revealed in the soul and of responding freely to Him; and (3) the practical sufficiency of this inner correspondence between man and God for the personal and social needs of man. In practice the Inner Light is equaled with the Spirit of the historical Christ and controlled by the Christian revelation and the collective leading of the Christian fellowship; and it works itself out with self-authenticating authority into patterns of social and religious conduct, varying according to the demands of divine love for human welfare in the changing conditions of life.

WHAT THE INNER LIGHT INVOLVES

The Inner Light, to adopt one of the many terms that have been used for it, involved three elements: first, the innate capacity of all men to sense and respond to the divine character and will as revealed in truth, beauty, righteousness and good will, but not necessarily as a conscious divine leading or definite religious conviction; secondly, the personal religious conviction of truth and right and duty; and, thirdly, conscious personal leading of the Spirit of God felt by mystical Christians, who make it the final rule of life.

Closely related to it were the Protestant principles of the priesthood of all believers, and the right of private judgment in religious matters; Calvin's doctrine of the Holy Spirit as the interpreter of Scripture; the Puritan conscience and doctrine of the supremacy of the law of God to civil government; and the struggle of the Independents and Baptists for the right of non-conformity and for the separation of Church and State. The rationalism of the eighteenth century implied the first of these elements. It did not rest primarily on a religious foundation; in fact, it was often set consciously against revealed religion, but in its social and political applications, from the

social philosophy of Locke to the Encyclopedists and Rousseau, including the political democracy of Rousseau and Jefferson, it rested on faith in the sufficient authority of the individual reason, sense of justice and apprehension of individual rights. It believed strongly in the endowment of the common man with intelligence and justice sufficient to make democracy and self-government workable.

DEMOCRACY GROUNDED IN RELIGIOUS FAITH

The history of the rise and spread of liberal democracy in the modern world makes its dependence on the second element clear. It was largely grounded in personal religious faith and conviction.

The separation of Church and State and the freedom of religion had been advocated by the "Se-baptist" sect of Anabaptists in England as early as 1607. The idea was championed by the Puritan Independents and the Congregationalists through the middle of the seventeenth century. John Milton advocated the freedom of the press in his "Areopagitica: A Plea for Unlicensing Printing" (1644); Jeremy Taylor voiced the demand for freedom of the pulpit in his "Discourse for the Liberty of Prophesying" (1646); and John Locke in his "Essay Concerning Toleration" (1667), furthered the cause of religious liberty. The Puritans won the battle for representative and responsible government in stages marked by the Petition of Right (1628), the Civil War and Commonwealth (1642-1660), the "Glorious" Revolution of 1688, and the Bill of Rights (1689). Through the latter part of this period however the brunt of the battle for individual and religious liberty was borne by the Quakers who added to the Puritan conscience and faith, a conscious following of the Inward Light.

ENGLISH PATTERN WIDELY ADOPTED

This English pattern of representative and parliamentary democracy was reinforced and modified by the rationalism of the "Enlightenment" and by the American and French revolutions. It became therefore the accepted pattern for the liberal and democratic movements of the nineteenth century. It was adopted in form, although hardly in practice, by the new Latin American states, which revolted from Spain in the early nineteenth century (1811-1830). Brazil followed suit when it became a republic in 1889. In 1868 Japan and in 1871 Italy and Germany conformed partially to the pattern of a parliamentary state. Bartholdi's statue of "Liberty Enlightening the World" symbolized the contemporary expectation that such democracy and liberty were to become universal. After the Chinese revolution of 1912, Russia remained until the World War the only great nation that did not render some sort of obeisance to this democratic ideal, although the experience of Turkey was a checkered one.

POST-WAR RETREAT OF DEMOCRACY

After the Kerensky revolution (1917) in Russia it looked as though the World War would indeed "make the world safe for democracy." Germany and Turkey became republics, as did a number of the "succession states" of the Austrian and Russian empires: Poland, Czechoslovakia, Finland, Latvia and Lithuania. But after the post-

war reaction these hopes were disappointed. Czechoslovakia and Finland alone have endured as representative republics. The attempted republics in Greece, China, Germany, Turkey and Poland have proved abortive. Dictatorships exist in Russia, Germany, Italy, Portugal, Turkey, China, Austria, Poland, Greece and Hungary. Whatever the outcome of the civil war in Spain, it can hardly be a democracy. Japan keeps the form but hardly the substance of a parliamentary monarchy. The same is true of countries like Jugo-Slavia, Roumania and Bulgaria. Only in the Americas, the British Empire, the three Scandinavian kingdoms, and in Holland, Belgium, Switzerland, Czechoslovakia and Finland is liberal democracy maintained; and in some of these countries, notably France and Czechoslovakia, the future is by no means certain.

TAKING STOCK OF DEMOCRACY'S ASSETS

Today, therefore, the cherished liberties of liberal democracy are in jeopardy, even in the countries where it is still in the ascendant, and the democratic ideal itself is in the crucible of post-war reconstruction. It is both timely and urgent therefore to take stock of democracy's assets: to review the forces that gave rise to it and which have been its principal support; to estimate their present potency and promise; and especially to inquire what support democracy may reasonably expect from the Christian religion in general and the forces of the Inner Light in particular. I shall not use the term Inner Light of the doctrine as consciously held by the Society of Friends and other mystics alone, but of faith in the higher capacities of men and of individual religious leading and conviction under whatever name and in whatever degree it is professed and followed.

CHIEF CITADEL IN TESTIMONY OF THE SOUL

After giving due credit to the other forces that contributed to the growth of the European democratic movement in the sixteenth and seventeenth centuries, it is evident that it drew its chief strength from religious convictions rooted in the inner testimony of the soul. Luther dared break with the combined power of Church and State on the testimony of his Inner Light (although he never used the term himself) that Tetzel's work was wrong and on his faith that no approval of it by Church or State could make it right. He demanded that he himself be convinced by clear reason or plain Scripture, before he could accept even an edict of the Church. He affirmed that it is "never safe for a man to go against his own conscience." His reason and conscience, to which he appealed, are but other terms for the Light Within. He entrusted the Bible to the German people in their own tongue, although he afterward grew afraid to trust other men's reason and conscience and combatted bitterly some of the democratic fruits of the popular use of the Bible in the peasant's revolts and in the Anabaptist movements. In his own principle nevertheless were the inevitable seeds of individual freedom and democracy.

In the centuries that followed, Calvin and Knox and the English Puritans put their conviction of the Holy Spirit's leading and the teaching of the Bible against the power of tyrants, whether ecclesiastical or political; and threw the weight of their conviction of God's immutable will in favor of government by God's elect in Geneva, Holland and America; and against the Bourbons in France, the Spanish Inquisition in Holland and the Stuarts in Scotland and England.

QUAKERS BEAR BRUNT OF STRUGGLE

These forces were powerfully reinforced by those sects which in obscure places built up the theory and practice of a democracy resting on personal, unmediated Chris-

tian faith. Among these were the early Baptists, the Levellers, Seekers, Familists, Brownists, Ranters and a hosts of other sects in England, in Holland, in the Rhinelands and in the American colonies. At the critical turning of the seventeenth century, in England and America it was, as already stated, the Quakers who bore the brunt of this struggle, guided and sustained by a clearer and more consistently worked out conception of the nature and sufficiency of the Inner Light. The story of the part of the Quakers in this struggle has been frequently told, so that it is not necessary to give it in detail here.

DEMOCRATIC EXPERIMENTS IN AMERICA

In America democracy found room for experimentation; and three rather distinct types developed. The Virginia type was the most closely related to English parliamentarianism. The tradition of English society, with its system of landed aristocracy and a state church, struggled for a while against the democratic solvents of free land and free labor. Even Negro slavery could not wholly stop the disintegration of the English social fabric when transferred to the new world, so that Locke's political philosophy found enthusiastic followers in Virginia, and champions in Patrick Henry and Jefferson. Due to the influence of Deism and the anti-religious attitude of the French Revolutionists, this form of American democracy owed little to the Christian religion. As in other countries where there was an established state religion, it had to fight against the established church on behalf of religious toleration. The Virginia type of democracy was founded rather on faith in human nature and a passion for the rights of man than on religious conviction of the divine in man.

In New England, the town meeting and colonial governments represented a Protestant attitude. The Brownist and persecuted Puritans were escaping from religious intolerance in England in the search for religious freedom. Most of them were Calvinists and attempted a democracy of the elect in Massachusetts Bay Colony, Plymouth and Connecticut. They had no faith in man as such, regarding human nature as hopelessly depraved. They could therefore not trust the non-elect with a voice in government; and they not only disfranchised but persecuted and banished Quakers, Seekers and Baptists—Mary Dyer, Anne Hutchinson and Roger Williams. Thus came about a combination of pure democracy in the town meeting and representative government in the colonial assembly, but limited to church members until a more tolerant age and political philosophy opened the suffrage to the non-elect. However, New England built a democracy on a depth of moral passion and individual religious conviction which gave a priceless heritage to American democracy, especially as its sons and daughters peopled the great West.

PENN'S "HOLY EXPERIMENT" BUILT ON INNER LIGHT

The third type of democracy in America was that of the Quakers in Pennsylvania, where William Penn attempted his "holy experiment" in a free government—free because "the laws rule and the people are a party to the making of those laws." This experiment was frankly built upon the doctrine of the Inner Light in all men, to which it is practical to appeal in political as well as in religious affairs. Penn gave his colonists the largest liberty and political responsibility consistent with the public welfare and with the limitations imposed on him by the royal charter.

It worked well as long as the Quakers and their sympathizers among the settlers from the continental religious sects were in substantial control. The colony prospered above all the others. It had the earliest print-

ing press; it took the lead in popular education and science; it issued no wild-cat money and had no Indian wars or internal revolutions. Its history was stained by no persecutions or witchcraft executions, and it was among the first to get rid of slavery. It furnished the nascent nation its first capital, and its charter provided the closest model for the national constitution. If it had faults, they were chiefly due to the failure of the Quakers to indoctrinate the later settlers with their religious ideals and political policies; and because they clung too tenaciously to political power as against the proprietors and the crown. At least among the American democratic experiments this one, founded consciously on the Inner Light, was best justified by its fruits.

ALL BOONS OF FREE DEMOCRACY IN JEOPARDY

Today all the boons of free democracy are in jeopardy. In many places liberty is derided both in theory and in practice and democracy abandoned; parliamentary government and the suffrage are used only to certify the power of tyrants, and the ancient liberties are suppressed in the name of the national prestige and the popular welfare. On the debris of democracy has arisen the Totalitarian State, Fascist and Communist. It may be militarist as in Japan, or imperialist as in Italy; it may claim to be founded on a superior race as in Nazi Germany and in Turkey, or on a privileged class as in Russia; it may justify itself simply on the ground of military necessity or national security in war time or in the preparation for war or in attempted recovery from war.

This new attitude toward democracy requires a review and revaluation of our inherited democratic ideals and an attempt to forecast the future of democracy. In particular do we need to inquire whether under the intellectual, social and religious conditions of this present age the Inner Light could, if generally accepted and followed, maintain or recreate a free liberal democracy; whether it could afford the necessary spiritual elements—conviction, faith, motives and patterns of a free, self-governing society, dedicated to the realization in and through freedom of the highest good of mankind.

MANY DEMOCRATIC EXPERIMENTS SUPERFICIAL

It is evident on casual examination that the modern despair of democracy and the movements away from it are largely due to causes that are or need be but temporary. The countries abandoning or refusing democracy are mostly countries where democracy had been scarcely tried as yet, because in them the Middle Ages persisted until our own day. Japan received a parliamentary constitution in 1868, and had been under western influences only since 1854. Italy was as Metternich said, "only a geographical expression," and Germany was divided up into feudal states until 1871; neither of them had been profoundly influenced by modern political theories or by capitalistic industry when they became united nations with parliamentary forms of government. Russia and Turkey were without democratic experience before the World War, despite the abortive Russian Duma of 1905 and the Young Turk revolution of 1908.

After the World War Turkey became only nominally a republic, and Russia did not even attempt a parliamentary regime. In Germany and Italy, and now at last in Japan, an inexperienced parliamentary democracy has proved unequal to the tasks of post-war reconstruction. We must not forget that England's Commonwealth was followed by the Stuart restoration or that France reverted to monarchy four times before she became a settled republic. Spain, Russia, China, Portugal and various Balkan countries—not to mention many Latin American

countries—are in the throes of attempts to escape from medieval political society; and are demonstrating afresh that democracy must rest upon personal character, and democratic ideals held with religious conviction and adequate political and social experience, if it is to succeed. With the growth of political experience, education and religion these conditions may pass away, if civilization survives the threatened chaos of revolution and civil war, of dictatorships and another world war.

POST-WAR CHANGES PROVE HEAVY STRAIN

A second cause of the breakdown of democracy in political theory and practice was due to rapid and profound changes in modern life. The disarrangement and paralysis caused by the Great War has produced a widespread feeling of futility. The ensuing economic depression brought to the common man a sense of helplessness to deal with the problems of forces of the new world order. Democracy seemed too slow and inefficient to deal with the vast currents of life during the war and in the chaos and exhaustion of the post-war era. The passions aroused or let loose by the war prevented a just peace or an ordered and organized world. Modern means of communication, which ought to have made men more competent to handle democratically and intelligently the political and economic problems, had also unified great masses into national and economic groups, whose momentum was hard to control. The individual was dwarfed by them and seemed helpless before them. In terror men were all too ready to turn political, economic and even religious affairs over to a strong leader; to abdicate in his favor conscience, intelligence and will, if only he would relieve them of the unbearable responsibilities of democratic parliamentary control.

IF DEMOCRACY STEMS THE TIDES

If, as we hope, this is largely a post-war condition, it should pass away with ordered and just peace. As a result of education, of greater familiarity with the newly known natural and human forces of the new world; of confident control of the scientific and industrial powers and conditions of our age, and the settlement of new customs better suited to the new world order, these conditions hostile to democracy should pass away. Yet it must be remembered that institutions tend to create a philosophy to justify them and to perpetuate themselves by inculcating this philosophy through all means of education and propaganda. It will not be easy promptly to recover from this educational process as practiced by totalitarian states. If democracy stems the Fascist and Communist tides, it will need ultimately the powerful aid of liberal education and individual religion.

SECULARISM OF MODERN LIFE HINDERS

A third cause is the secularization of modern life. Democracy has proven most stable, as we have seen, when supported by a religion or by a social theory held with almost religious fervor. It is in Protestant countries where religion is most thoroughly grounded in personal conviction that democracy has gained most tenacious hold. This is especially true in Calvinistic countries, such as Switzerland, Holland, Scotland, England, the U. S. A., and the British dominions. To this France and the Scandinavian countries are the chief exceptions. In both these latter areas the development of true democracy is the result of the operation of modern intellectual and economic factors, quite outside the area of the dominant religion. It has owed much to the scientific spirit and the rationalist temper.

(To be concluded)

CHRISTMAS GIFTS

Books for Children and Young People

SUSAN, BEWARE!

Mabel Leigh Hunt



Susan, a tomboy at heart, is forever becoming involved in a daredevil escapade. Despite her mother's constant warning of "Susan, Beware!" she has many exciting adventures. Although the story had its origin in the childhood reminiscences of a reader who admired the work of the author and offered her story, Mabel Leigh Hunt states of Susan, "Her story as here presented is partly imaginary in characterization, and entirely imaginary in development, though many of the incidents are true." All the sensations of the period of "growing up" are portrayed with truth, humor and charm in this book which is full of laughter, understanding and great appeal for the girl who is just about to enter that important period of life.

\$1.75

THE GREAT TRADITION

Marjorie Hill Allee

With the University of Chicago as a setting, this book tells the story of "Merritt Lane, a born zoologist, the youngest of a very modern group of girl students who have their own apartment which they manage co-operatively. All of them are working on the scientific side of the campus, as are also the men who play a part in the story. In spite of her youth, it is Merritt, with her clear head, and her enthusiasm, and ambition, who is the central figure and to whom the others all turn naturally for a solution of their problems."

\$2.00

THE RED STOCKING

Margaret W. Eggleston

You have met this delightful writer in her earlier books, "75 Stories for the Worship Hour," "Fireside Stories for Girl in Their Teens," etc. This new book appears as the result of a demand for more stories depicting the true Christmas spirit of sacrifice and service. The stories are based on true experiences of the author and with the exception of two stories have not previously appeared in print. These will be welcome in home, school and church.

\$1.50

A CHRISTMAS CAROL

Charles Dickens

This book, which is ever a favorite from the young to the very old, never loses its appeal. Lord Jeffery once said to Charles Dickens in regard to it: "You may be happy yourself, for you may be sure you have done more good by this little publication, fostered more kindly feelings, and prompted more positive acts of benevolence, than can be traced to all the pulpits and confessionals in Christendom." This simple tale of the pathos of life and the sweetness of the Christmas spirit should be in every family library.

\$1.00



BABY ISLAND

Carol Ryrie Brink

Mary Wallace and her sister, Jean, shipwrecked on a tropical island with four small babies, find life interesting and full of activity. They meet the problems of shelter and food, for their several months stay, in a very acceptable fashion. The desert island has only one other inhabitant, Mr. Peterkin, who at first dislikes babies but soon becomes as interested as the girls in the development of the four small infants. The book is enhanced by Helen Sewell's charming illustrations, which appear in both colors and black and white—these are scattered bountifully throughout the book. This is for children 8 to 12.

\$2.00

CHILDREN OF FOREIGN LANDS LIBRARY

Nothing could be better than these delightful stories to portray to children the life and customs of their neighbors in far lands. Printed in eight separate books on good durable paper, or in one book with a stiff back, they offer a solution for the problem of an acceptable gift for the young boy or girl. The set of eight or the book complete may be procured for the same price.

60 cents

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LXII

DECEMBER, 1937

Number Five

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

Editorial

Perhaps Kipling Was Right After All!

AGAIN the "woman of the species" in the Indiana delegation to Congress has broken forth. This time Representative Virginia Jenckes proposes that the beautiful cherry trees in Washington, presented many years ago by Japan as a token of good will, be now cut down as a mark of protest against Japan's course in China. Among many others, we have voiced our strong feeling of sorrow and indignation over the tragedy being enacted in China—a tragedy to Japan as well as to China. When, however, we read such irresponsible and misguided suggestions as this, our thoughts and words are tempered with the realization of how easy it is to inflame the minds of the mercurial. The knowledge that persons capable of such suggestions represent the Nation in Congress is disquieting, while Indiana is placed under special embarrassment. A service has been rendered, however, if such an untimely, intemperate and even ludicrous proposal gives thoughtful people pause, to realize the danger of giving way to passion and to ill-considered declarations, even though we feel deeply.

Remember Ramsay MacDonald the Pacifist

IT IS hard for those who feel that their cause has been betrayed to forgive the betrayer; and especially so when the betrayer has long been their fellow-worker and honored and beloved leader. It was so in the closing years of the career of Ramsay MacDonald. Those years were pathetic if not tragic. On the one hand, he was spurned by those who had once followed him eagerly, and on the other, shorn of real power, he was merely endured by those who were strange company for him. He was Ichabod, twentieth century version.

It is easy, however, to judge him too harshly for his seeming apostasy. There is no good reason for questioning his sincerity and honesty of purpose when he formed the national government in the face of what he considered a great crisis which required common action by the political parties of England. Moreover, as the leader of his party in power, he faced the almost impossible task of such a situation—that of a party which does not represent a clear majority, standing for fundamental changes in governmental and economic policy. Accommodation and compromise are all but inevitable.

But there are noble things in the life and career of this man which we should all recall with unreserved gratitude. The story of his rise from poverty and ob-

scurity to the heights of power, is one which cannot be excelled in this country where such stories have always been at such a premium. And he rose by sheer worth and unselfish devotion to the cause of human justice. He was a brave and eloquent knight of the "disadvantaged." It was during the World War, however, that Ramsay MacDonald proved the moral hero when he went out into the wilderness of social and political ostracism because he was true to his pacifist principles. Let us so remember him, and with purpose in these times when we who adhere to the same principles may face again a like test. We should remember gratefully, also, the foreign policy of conciliation carried on under Ramsay MacDonald and Arthur Henderson. If they in Britain, Herriot in France and Stresemann in Germany, could have continued to direct the course of European affairs, the present confusion and turmoil might never have developed. With so much to remember in gratitude, we may well draw the mantle of understanding and sympathy over that part of a notable career which we are inclined to criticize.

Everything but Christ for the Crisis

IN AN article which follows, Emily Parker intimates what has happened to the peace movement among American youth as a result of what is going on in Spain and in China. It has happened not only to youth but to all people everywhere. Every new crisis is different, and seems to justify a departure from peace principles long stoutly maintained. That the issues involved are tremendous, none will deny; nor that the difficulties presented are enormous. Facing up to them consistently as advocates of the Christ way is not easy. But is there any way that has been demonstrated to be better, whether by test of the immediate result or of the long look?

See where the "practical" policies of might and force have brought us. Yet we would curb the world-wide conflagration by pouring on more material for the flames. What a contrast today, from this standpoint, and two or three decades ago! All the world bristles with suspicion and animosity. Our outlook has been revolutionized. For specific example, we were shocked some time ago to read these headlines in our old home town paper: "Newberg Gets National Guard Unit—Big Firing Battery of Artillery." This, in a peaceful Quaker-settled community, nestling among the Hills of Home! Shades of William Hobson! "Yes," we exclaimed, "it can happen here." Little wonder the suggestion that the earth is the lunatic asylum of the solar system.

Suppose we unleash the imagination and contemplate

what might happen if the peoples of the world would face squarely about and demand of their governments that Christ be applied to the crisis, unreservedly. It does require a wide stretch of our imaginative powers to be sure. But here and there, efforts are being made to do just this thing. Emily Parker tells of one of them. Many of us are more or less familiar with it, but readers will

be interested in her presentation, which is in substance the one she has been making to the Christian Youth Groups of the country. Moreover, this is a project adopted this year by the Peace Association of Friends in America, of which this paper is the official organ, and we deem it timely to call it again to the attention and support of Friends as well as of others.

If Love Is Put Into Action

BY S. EMILY PARKER

IN VISITING Christian Youth groups one hears a great many statements of high purpose, definite commitments and expressions of interest. "Christ for the Crisis," "Living the Christ We Proclaim," "We Choose Christ," "Christian Youth Building a New World,"—these are only a few that might be mentioned.

There has been nothing weak about the proclamations of Christian Youth. Our weakness lies in living out those ideals and purposes we so heartily proclaim. There are times when in some great gathering of like-minded, earnest people we find ourselves on a mountain of vision. We see the world with its needs before us. We feel the challenge of answering those needs. Then comes the moment of high resolve. Out of this experience comes our testimony, our statement of conviction, our declaration of purpose. Then what happens? Suddenly the test comes. Do we forget our commitment? No! Did we mean it? Certainly. Were we sincere? We were! But when the pressure comes from some specific situation, one of two things usually happens. We fail often to see the relationship of a given situation to the commitment we have made. We do not see the implications for us of such a commitment. This accounts for the great number who think that they believe certain things but whose actions utterly deny such belief—a sort of unconscious hypocrisy. Or, we may remember well enough what we said but feel that the situation is such that that policy or practice would no longer be suitable. In other words, we join the great and ever-increasing ranks of those who find it easy to justify any change of attitude or action on the grounds of crisis. Most of the actions of the world today are based on a crisis philosophy.

If we have pledged ourselves to "living the Christ we proclaim," or to "building a new world," can we remain blind to the implications of our faith and purpose? Did not the Christ we proclaim teach and demonstrate that there is a way of life which is not changed by

circumstance or crisis? That the ideals we declare from the mountain of vision are proved true in the actual test or that they were never true?

Now, for one specific example; not because it is the only one where we are being tested today, or even the most important, but because it is one point of testing, and if we can act even once and ever so slightly on the basis of our belief, light will be given for the next step forward.

In 1934 the Christian Youth Council of North America said: "We believe that war...is not inevitable...that the only efficient solution to international problems is found in the way of love as illustrated in the spirit of Jesus Christ. Therefore we pledge ourselves...not to participate in anything that fosters the spirit of war or aids in its conduct, and to undertake constructive peace action." We pledge ourselves to the building of a new world, one phase of which is the building of a warless world. Before the echoes of these statements had faded, came the noise of guns and cries from Spain. For many Christian young people, two great ideals seemed suddenly at stake. Both democracy and peace seemed in the balance. Then what happened? The attitudes of Christian Youth groups fell pretty generally into three classes.

1. Those who felt that the issue was clearly enough defined for them to determine the right without reservations and who were willing to support it at any cost. They would aid the cause with their own lives if need be. The Abraham Lincoln Battalion, composed of young Americans actually fighting in Spain, is practical evidence of the sincerity of this group.

2. There was a still larger group whose attitude was similar to that of the first, differing in that it was held by many former believers in non-violent solution to conflict. This group was not quite ready to aid in the violence themselves but recommended supporting the side they approved. They justified their changed attitude on the basis of crisis.

Their interest took the practical turn of partisan aid in the relief work.

3. The third and largest group expressed its attitude in the desire for a kind of neutrality that implies isolation and aloofness. It admitted no responsibility to the Spanish situation and saw no reason why we should be involved.

Suppose for a moment now we ask a few questions regarding these attitudes, keeping in mind our responsibility for "Building a New World." Is this getting too specific?

1. The fundamental question seems to be, not which side deserves support, but rather whether Christian Youth can support any cause, however idealistic, by violence, a means which has been definitely repudiated.

2. Are there no truths eternally true, or is Christ proclaimed by purposes declared in theory and altered in the testing on the grounds that the end justifies the means? Is it much less a form of violence to feed those with whom there is agreement, and consciously to allow others to starve?

3. Last of all, is aloofness or isolation from responsibility any more an answer than violence itself?

What then can be done? First of all, such a situation brings to mind that the Christian pacifist's job began long ago. These times are grim reminders that more time and effort should be given continually to discover and develop techniques for the solution of conflict before the conflict ever gets to the stage of a great conflagration. But this time we are again too late for that. The emergency is upon us.

To many Christian Youth groups the Non-partisan Child Feeding Mission of the American Friends Service Committee has offered the opportunity of demonstrating in some practical way their concern for suffering and need, no matter how far removed it seems, and their desire to give a witness to a way of life that is not based on violence or changed by crisis. They believe that there is a reconciling power in love if it is put

into action. Therefore, not with peace parades, nor with slogans or verbal commitments do they seek to bear out this belief; such a message could not be heard above the noise of guns and bombing planes. But to feed and clothe hungry Spanish children, who first are *hungry children* more than ever they are Rebel or Loyalist, is a message that can be understood. This is the beginning of practical peacemaking.

The Federal Council of Churches and other religious, peace and social organizations in this country have chosen the American Friends Service Committee as the administrative agency for relief to Spanish children on both sides. The work is based on investigation by a Chicago business man, and more recently by a professor at Swarthmore College, both Quakers. The present program of relief in Loyalist Spain includes a children's clinic and refugee dining-rooms in the poverty-stricken region of Murcia, south of Valencia, and support of three small hospitals at Murcia, Alicante and Almeria. In Nationalist territory emergency rations are being provided in the war zones, and clothing distributed. Additional projects include support for refugee colonies in Catalonia, and also in France, where the need is even greater than in some parts of Spain,

and the feeding of undernourished children in Madrid. The full program involves an expenditure of \$10,000 a month.

The work will continue under two conditions: (1) that it is known to be carried on impartially on both sides, and (2) that it is clear that the Spanish Mission is motivated religiously and executed in the desire to carry a message of peace and good will.

Many Christian Youth groups are participating in this project, which has been endorsed by the United Christian Youth Movement and recommended by it as a program for practical peace action. Twelve State Christian Youth Councils have begun work. It seems now that by Christmas, if all groups work hard, we shall have raised the \$1,500 which was the U. C. Y. M. goal. A good deal of clothing has also been collected.

Now What Will You Do?

1. As an active member of some Christian Youth group you could send in a personal contribution immediately as an indication of your interest.

2. Perhaps you might give up, not something you need but something you don't need—the extra movie, the several ice creams, etc., from now till Christmas.

3. You might even go so far as to

remember hungry Spanish children while you are being fed and put something in a peace thank-offering envelope one meal each day. Even a cent a day would count up.

4. You might add a Spanish child to your Christmas list and buy a pair of little shoes or a suit or dress.

5. All these things which you might do yourself you might also ask your group to share in doing with you.

6. Perhaps the group would give a peace play and send the proceeds to Spain.

7. Clothing is greatly needed. You could collect new clothing for babies and boys, good used clothing for adults.

8. You might plan a special service during December and discuss the peace implications in such a conflict situation. This would be a good time to turn in your offering. Clothing which had been collected might be exhibited at this time.

Cash contributions should be sent to the American Friends Service Committee, 20 South 12th Street, Philadelphia, marked to be credited to your State Christian Youth Council, the United Christian Youth Movement Fund.

Clothing should be sent to A. F. S. C. Storeroom, 1515 Cherry Street, Philadelphia, marked "For Spain," and with U. C. Y. M. in the corner.

Political Myths and Economic Realities

A SYNOPSIS BY WALTER G. BOWERMAN

HAVING been privileged to read a very remarkable book recently, I would like to draw it to the attention of readers. The book is, "Political Myths and Economic Realities," by Francis Delaisi, a Frenchman. The English translation was published in 1925 by Noel Douglas, 38 Great Ormond Street, London, W. C. 1, England.

The author defines a myth as a necessary, rough concept projected by the people from their own personal life as an approximation to the truth. A myth is not only made up of faith; it contains also a hope. Seven times in twenty-five centuries the western world has changed the fundamental ideas upon which its institutions have rested. After the city state concept of Athens and Sparta came the Roman Empire. Then, despite great differences of race, language and customs, all Europe from the first to the sixth century adopted the Christian formula; during the tenth, the feudal; theocracy (the Papacy) in the twelfth; absolute monarchies were set up everywhere in the sixteenth, and the

nineteenth century saw democracy everywhere triumphant. Today the dominant myth is nationalism which, unfortunately, is being applied in the economic sphere as well as in the political.

Until the Industrial Revolution a century ago, civilization was predominantly agricultural, and nationalism is essentially an agrarian myth, with its emphasis upon the sanctity of the frontier, and instinctive opposition to trespass upon the land. Today we are in a transition period where the great problem is to adapt our life to the realities of economic interdependence. This is most marked due to modern specialization and the development of transportation and communication. A financial crisis, like those of 1907 and 1920, is felt in every industrial nation and there could be no more telling instance of the solidarity which now binds every human activity.

A Frenchman begins his day by washing with soap made from Congo peanuts and dries himself with a cotton towel from Louisiana. His shirt and collar are of Russian linen, coat and

trousers of wool from Australia. His silk tie is made of Japanese cocoons and his shoes of leather from an Argentine ox, tanned with a chemical product from Germany. After a day spent in international exchange, he sups at a Caucasian cabaret accompanied by a Negro jazz band, and returning home, falls asleep beneath his quilt of Norwegian duck feathers and dreams that France is entirely self-supporting and able to snap her fingers at the entire world. Modern man is truly a citizen of the world, but completely unaware of the fact. Herein lies the tragedy of our time.

There are between nations no watertight compartments in matters of the mind. That which men in a single nation take to be the highest expression of the national genius is really only the echo of all the emotions and thoughts that sway the universe. Beauty and thought are subject to universal laws, and not limited by frontiers. A work is a masterpiece precisely for those qualities which pertain to humanity and are therefore universal.

The Industrial Revolution made the political myth of nationalism at odds with economic reality. Here lies the root cause of the World War. Under economic nationalism the forgotten man is the consumer, who is inevitably called upon to pay the bills for every national folly. The seven big industrial states—the United States, Britain, Germany, Russia, France, Italy and Japan—have in their economic life passed far beyond the national stage. But the people don't realize this; their ideas are still largely agrarian. It might have been much better if consuls had represented the chamber of commerce since they deal with business difficulties. Instead, they represent the Foreign Office and so tangle up the governments. Economic interest has become fused with the political organization.

Woodrow Wilson understood the need for a new myth and provided the world with the necessary creed in his fourteen points. The language was simple and the ideas such as could be grasped by the people. In their minds the democratic myth was much more alive than the national myth. Wilson was much more farsighted than the others. He brought before the world a new conception of peace—without victory or repara-

tions, annexations or reprisals. For the first time war was considered as an evil for which there is no compensation. Wilson was a great realist. Since the nations had gone so far as to abdicate their economic autonomy to make war, there was every reason why they should extend the period of their abdication in order to repair the damage wrought by war. The economic League of Nations might then have been realized and have constituted a solid basis for the political League of Nations.

But the Versailles Treaty was one of violence supported by military force, according to the old tradition. By a deadly revenge of economic interdependence the allies wounded themselves by striking at the vanquished. All the victors have since then been in straitened circumstances and particularly the wealthiest among them. Such is the inevitable law of economic interdependence, which—like the law of gravity—always tends to bring back all the industrial peoples to the same level. With complete impartiality the war impoverished victors and vanquished alike.

The fundamental cause of the malady in Europe is the fusion of the economic and political factors. The remedy is in their separation. The difference between

the United States and Europe arises historically because Europe developed politically *before* the Industrial Revolution, but the United States largely after it. The economic life of the forty-eight states should be a good example for Europe to emulate, although each country might retain its own language and political myths. Each nation should grant most favored nation treatment to each other.

The International Chamber of Commerce covers the economic field; the International Labor Office the social field; the League of Nations covers the political field. Each function requires its own organ to represent it. The international organisms of tomorrow are already in existence, like the second teeth which lie behind the milk teeth of a child.

The separation of the temporal from the spiritual brought religious wars to an end. The separation of the economic from the political will put an end to business wars. The world will only acquire equilibrium when the idea of interdependence has gained the same value as salvation for the Christian, equality for the democrat and the Fatherland for the citizen.

The Voice of the People

BY RICHARD E. SULTZBACK

IN nineteen hundred seventeen there was a ministerial convention in Ohio, for which the main address was given by a distinguished bishop of a prominent church denomination. This convention was held in a large church which, at the time, was filled to capacity with ministers and laymen. After they had completed the short devotions, the principal speaker was introduced. But instead of recognizing his introduction from the pulpit, and instead of giving his address while wearing his flowing and official array, he went through the unusual procedure of marching down the aisle from the rear of the church, wearing a khaki uniform and waving an American flag. He marched down to the altar and stood beside a religious banner. In his most eloquent style, he urged these leaders of religion to persuade the young men of each community to join the army and kill those Huns. As he proceeded he urged that the ministers themselves join the army. And he went deeper and deeper into his whirlpool of militaristic ministering, he proclaimed that it was necessary to kill those Huns for Christ's sake.

This is the oration winning first prize in the 1937 National Oratorical Peace Contest of the Intercollegiate Peace Association, sponsored by Mary B. and Helen H. Seabury, and directed by Professor Howard C. Morgan of Earlham College. The winner is from Wittenberg College, Springfield, Ohio.

As we study history we find that down through the centuries governments have needed the blessings of religion in order to carry on their wars. Their interest has been purely in the military function of the ministry. In the fourth century, Emperor Constantine used the cross as a military standard and allowed only Christians to serve in his army. Since that time, the teachings of Jesus have been twisted and distorted to accommodate the State. The fourth century persecution of the pagans; the medieval war on infidelity; the eleventh and thirteenth century crusades; the sixteenth century blood struggle between Catholics and Protestants; and the complete and perfect betrayal of Christ to Mars in the last conflict all show the religious

leader carrying a Bible in one hand and a bayonet in the other.

I am no enemy of religion. My father is a minister, and he is sitting in this room listening to me today; but, if I am truthful, I must admit that Americans of today have no sound assurance that the ministry will not again blindly worship Mars. Even in the enlightened year of nineteen hundred thirty-seven, many clergymen continue to proclaim that war is holy. Many of them still boast of the fact that the facilities of their churches and church colleges were readily offered for use in training young Christian to kill. One of the points of interest in the corridors of our churches and colleges is the bronze tablet containing the honor roll of Christian heroes of the last war. I would not decry the bravery of these gallant young men, but I do beg leave to regret their useless and unthinking sacrifice.

Today, military discipline is reaching tentacles into the details of church organization. A chaplain is a first lieutenant in the regular army. He ranks a salute even from a West Point graduate. He receives his salary from the

War Department. He wears the olive drab uniform. He must obey orders of his superior officers. He preaches strictly censored sermons. He is an absolutely necessary element in making better fighters of potential Christians. A chaplain is an emissary of the Prince of Peace, but he is wearing the regalia and carrying the messages of the God of War.

But heartily as we condemn the attitude of the religious leadership of the last war, we must realize that the individual minister was not so much a villain as a victim of another warlike influence.

Frederick Remington was a Hearst reporter whose job was to precede the war correspondents to the battle field. He was placed in Cuba before the Spanish-American War and was very much discouraged with the way things were going. He telegraphed to William Randolph Hearst the following: "Everything is quiet. There is no trouble here. There will be no war. I wish to return." When Mr. Hearst received this message he wired back immediately, saying: "Please remain. You furnish the pictures, and I'll furnish the war." Since then Mr. Hearst has denied that this telegram was ever sent, but Mr. James Creelman, a Hearst war correspondent at that time, insists that it expresses the attitude held by the owner of the *New York Journal*. It was Mr. Creelman who followed Mr. Remington to the Spanish-American War, and Mr. Creelman was present at the battle of El Caney. In fact he was the man who presented the idea of a bayonet charge and then led the charge until a Mauser bullet injured him. While he was still in a dazed condition, he muttered something about getting the story to Hearst. When he recovered consciousness he discovered Mr. Hearst in person at his side, with a straw hat on his head, a revolver at his belt, and a pencil and notebook in his hand. When Mr. Hearst had found that his star correspondent had fallen, he decided to do the work himself. He hurriedly took down the story from the injured Creelman, and when he left he exclaimed, "Wasn't it a splendid fight! This will give us a scoop on every paper in the world."

And if the truth were known, this incident might be multiplied many times, in previous and subsequent wars, in which the over-enthusiastic agents of publicity contributed their pseudo-patriotism.

In the nineteen hundred twenties, millions of people were startled to find that they had been completely misled by the poisonous world war publicity. The part the press has recently played in its attempt to protect munitions manufacturers and lobbyists is notorious. Such

propaganda, camouflaged by the name of patriotism, will not be tolerated by the American public much longer. Present-day journalists are remaining entirely indifferent to the great wrong they have done in shaping America's destiny.

The most modern agent of publicity is the radio—with its nationwide audience listening eagerly to dramatic episodes and gullibly accepting the commentator's interpretation of the news. And today there is an army officer stationed near Dayton, Ohio, whose main duty is to await an order to fly down to Cincinnati and take over the control and censorship of "the nation's station," WLW, in case America is threatened by war. There is an army officer near every radio station for the same purpose.

The leaders of the Church and the agents of publicity have been looked upon as kings by the American public. The people have regarded these professions with the attitude that these "kings can do no wrong." But now, Americans are recognizing the fact that even the best influences, when perverted, become the very worst. They are recognizing that these devices are vital and necessary parts of any aggressive war machine. They are also realizing that nothing has been done with these devices to prevent a terrible repetition of those same ungodly mistakes which dragged America into the World War.

My proposal is not to put any constraint upon the Church nor a curb upon the agents of publicity, but rather to change the direction of these powerful currents which sweep public opinion upon their crest.

To find one of the most beautiful examples of the influence the religious leaders and agents of publicity can have in bringing about peace, let us recall the boundary dispute between Chile and Argentina in 1900. Between the two countries there had grown a strong spirit of antagonism and hatred. By the last of March their armies had mobilized, and the two nations were

on the verge of war. Each of the front lines was just waiting for the order to "open fire." Then it was that, on Easter morning, a truly reverend Bishop of Argentina preached a sermon using the text, "The Risen Christ and His Law of Brotherly Love Between Men and Nations." Then he made a tour of his country, preaching this same sermon and enlisting the cooperation of his fellow clergymen and the press. Another prominent churchman in Chile toured his country in the same way. The change in public sentiment was almost miraculous. The plans for a terrible war were abandoned and were replaced by outlines of a lasting peace. The war instruments which had bristled along the frontier were melted and cast into a great bronze figure of Christ. This image was placed thirteen thousand feet up in the Andes Mountains. It was dedicated on March thirteenth, nineteen hundred four, before vast crowds from both Chile and Argentina. The Argentine soldiers encamped on Chile's side, and the Chilean soldiers encamped on the Argentine side, and the statue was unveiled. That evening, the people from both nations knelt in prayer and gave their consent to the inscription engraved on the pedestal, which was, "Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to maintain."

The people of the United States recognize the power of the pulpit and of the agents of publicity. This power must be directed toward peace. Americans do not want preachers and editors with khaki-clad minds. In the past, some ministers and journalists have organized Christians of all denominations to carry out mass murder.

So that this may not happen again, the American public—you and I—must demand assurance that the ministry and the agents of publicity will not again lead us into the great flag-baited trap of war.

It has become a truism that the newspapers print the kind of news that the public wants to read; and, unconsciously or otherwise, the leadership of the Church reflects the attitude of its constituency. If you read the newspapers or if you go to church, you are, in spite of yourself, a part of the great, inarticulate Voice of the People. Yours is the mind behind that voice, and you can direct its tongue. If you consent, that tongue may again lead the nation into bloodshed; but if you will it, and let that will be known, yours and mine, the Voice of the People may express and enforce the Divine Will of God. Then we may sincerely and hopefully voice that time-honored prayer, "Thy will be done."

The Messenger of Peace

Published bimonthly by the Peace Association of Friends in America.

OFFICERS

Tom A. Sykes, *Chairman*
Edward Thomas, *Vice-Chairman*
Sumner A. Mills, *Secretary*
Edwin G. Crawford, *Treasurer*

Walter C. Woodward, *Editor*

Subscription price—fifty cents per year.

Richmond, Indiana
101 South Eighth Street

A FRIENDLY APPROACH TO THE WAR IN CHINA

BY E. RAYMOND WILSON

What can be done about the situation in the Orient, which has not only plunged China into war to resist Japanese aggression, but threatens to draw in other countries as well? Obviously there is no simple and complete answer to continuous conflict of interest which has flared into military or diplomatic action intermittently since the Sino-Japanese War in 1894 and 1895.

The Japanese and Chinese peoples are victims, not only of their own and each other's militarism, but also of worldwide militarism which has foisted its power in the Orient since the infamous Opium War of 1842, fought by Britain against China.

I shall attempt to gather together some of the suggestions made at various times this Fall by the American Friends Service Committee, the Fellowship of Reconciliation, the National Council for Prevention of War, the Emergency Peace Campaign and other groups. What can an American do as a Christian and a citizen?

1. Repent for the part which the white race has played in the exploitation first, of the Indian, then of the Negro, and now of the Oriental, through racial and political discrimination. The United States passed the Exclusion Act, and has concentrated its navy in the Pacific with frequent provocative maneuvers. Our high tariff walls have made it hard for many countries to share adequately in the world's richest market.

2. Maintain a friendly spirit toward the Japanese people in spite of our opposition to and condemnation of, the actions of their military leaders. A popular boycott of Japanese goods would affect the civilian population much more adversely than the military, could only succeed by whipping up hatred in this country, and would tend to drive the civilian population wholeheartedly behind the army. A lasting peace must be built upon confidence and good will, and not upon the cultivation of hatred and revenge. Refusal to push a popular boycott does not mean for a moment that we condone the war, but that we feel peace can only be assured by justice to people who now feel wronged.

3. Efforts for reconciliation. This would include sympathetic friendship to students from the Orient now studying in this country, embassies of reconciliation to Japan and China if the way opens, personal visits to prominent Japanese and Chinese in this country. It would mean seeking for ways to aid in the reconstruction and upbuilding of China and Japan.

4. Economic. Markets and raw materials must be made available to peoples where populations are crowded if war is to be averted. The trade agreements program of the United States Government is a step in the right direction, but agreements have not yet been negotiated with China and Japan. Standards of living around the world must be raised if we are to protect our own standard of living. Special consideration should be given to the Philippines in their transition to economic and political independence.

5. Political. I believe that the Neutrality Act should be invoked prohibiting the shipment of arms and munitions to China and Japan, and loans and credits withheld for war purposes. We should withdraw our armed forces from China and the Philippines. Our policy in the Orient should be determined, not by our navy over there, but by our civilian government here.

In cooperation with other nations we should seek for a peaceful solution of the present war in China without the imposition of punitive economic or military sanctions.

One thing which makes successful international cooperation so difficult is the unwillingness of large nations to make significant revisions of economic or political policy, or to make them so late that they seem merely to strengthen the hands of dictators and military machines. The League of Nations must be revitalized and made an effective instrument of peaceful change.

We must maintain an unflagging testimony against the war spirit and the war method. Both our efforts must be redoubled to achieve justice for peoples who now feel aggrieved so that they will feel that they can survive without resorting to war, or having war forced upon them.

TWO OPPOSING FORCES

Two contrary laws stand today opposed: one a law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labor, of salvation, which strives to deliver man from the scourges that assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—LOUIS PASTEUR, at the opening of the Pasteur Institute in Paris.

WHY NOT WAGE PEACE IN THE ORIENT?

BY EMERGENCY PEACE CAMPAIGN

There are at least two approaches to the Oriental tangle. We can wage peace by removing those injustices about which men are willing to fight. We can wage war through coercive measures—economic "sanctions" backed up, if necessary, by military force. We cannot do both.

Why not wage peace? Why not start with ourselves—eliminating those injustices and causes of irritation in the Orient which are within our own control? Why not put our own Oriental policies in order as a first step toward helping to ease tensions and eliminate injustices between other nations?

TO PUT OUR OWN HOUSE IN ORDER

1. Why not implement our agreement to respect the political independence and territorial integrity of China by giving up all claim to extraterritorial rights, to the right to maintain armed forces on Chinese soil and to the right to dictate China's economic policy?

2. Why not demonstrate that our own intentions in the Pacific are non-aggressive by advancing the date of Philippine independence, relinquishing our claim to naval bases and military supervision in the Philippines and by efforts for the neutralization of those islands?

3. Why not extend the quota system to Oriental nations by repealing the Exclusion Legislation, thus placing them on the same basis as other nations? This would admit only 250 people from all Asia yearly.

4. Why not make clear beyond all question our determination not to use war as an instrument of national policy and our non-reliance on war as a means of seeking peace by invoking our Neutrality Law, and thus also cease to feed the war which we condemn?

5. Why not withdraw our armed forces and citizens from the war zones, thus greatly reducing the danger of an inflaming incident?

6. Why not work out, as soon as the way opens, trade agreements with both China and Japan which will help relieve the poverty and distress of millions of people, thus helping to do away with one argument for military conquest and political control of sources of markets and raw materials?

7. Why not indicate our willingness to aid in the post-war reconstruction and upbuilding of China and Japan in their non-military aspects?

8. Why not, as citizens of this country, vigorously search out opportunities for friendly service and conciliation to

nationals of both China and Japan, as for example: aiding Oriental students in this country, preventing the growth of anti-Chinese or anti-Japanese sentiment and expression in our own communities, encouraging embassies of friendship between this country and both belligerents, cooperating with liberals in China and Japan to maintain channels of confidence and good will across national boundaries?

COOPERATE WITH OTHER NATIONS

1. Why not aggressively seek, in cooperation with other nations, to bring about by agreement those political and economic adjustments essential to a warless world—specifically those bearing on political realignments, access to markets and raw materials, easing of population pressures, raising of standards of living, etc.?

2. Why not aggressively cooperate with other nations in helping to set up immediately permanent commissions to sit continuously for the purpose of working out, by peaceful means and well in advance of the outbreak of trouble, such changes in existing agreements as may be required from time to time by changing world conditions, thus reducing the necessity for war by providing for continuous peaceful change?

3. Why not earnestly seek by international agreement the immediate beginning of universal reduction of armaments to the point where they cease to be a threat to other nations, thus freeing men from the great fear of war and its unbearable financial burden?

The choice may well lie between undertaking to wage another war to end war and to make the world safe for democracy, or to vigorously wage peace, costly as it will be, by earnestly seeking to bring about the basic political and economic adjustments essential to a warless world. Twenty years ago this country joined in a tremendous effort during which the world spent millions of lives and billions of treasure to "stop" and crush Germany. Let's not repeat the same mistake in the Orient.

In the meantime, the war in the Orient will probably continue. Whether we like it or not, there is very little the United States can do to stop present hostilities. To enter the war would only make matters worse. After all, if there is to be permanent peace in the Orient, it can come about only when China and Japan have worked through to a solution of their problems on a basis acceptable to both countries. To assist in working out such solutions is to help bring about permanent peace. To pile war on war is futile and ultimately disastrous.

JANE ADDAMS COLLECTION AT SWARTHMORE

BY ELLEN STARR BRINTON

Contributions to the Jane Addams Peace Collection in the Friends Historical Library of Swarthmore College, named in honor of the great American peace advocate who died in 1935, are steadily increasing. During the past year the size of the collection has grown in both bulk and in the number of pieces, and it is gratifying to know that although Swarthmore is a small college and has a comparatively small library, the Jane Addams Peace Collection will rank as one of the most important peace libraries of the world.

One of the recent valuable additions to the collection is from Dr. Merle Curti, Professor of History at Smith College and the author of various books and articles on peace, who sent a total of six hundred and sixteen books, pamphlets and magazines, most of which were entirely new to the Swarthmore collections.

Gifts and offers of peace material have come from far scattered parts of the earth—Canada, New Zealand, Panama, Holland, France, England and Roumania. One anonymous donor enclosed an interesting, hand-written personal letter from Jane Addams. Several authors have given copies of their own books. Representatives of peace organizations not now functioning have been increasingly active in hunting up and forwarding old papers from their attics and personal collections. The national office of the Women's International League, Washington, has sent for permanent deposit all of its files from 1915 to 1933, and will forward others as the years pass. Other peace organizations are doing the same thing. A number of men and women long identified with the peace movement have written that "while I live, I may need my papers, but I am leaving them to you in my will."

The Palace of the Peace at The Hague has been especially cooperative and helpful, and has supplied without cost provisional lists of peace material dating from 1480 to 1898. So far, over one hundred items not listed on The Hague's provisional lists have been reported to Dr. Ter Meulen, librarian. The earliest dated piece of literature found in the Jane Addams Peace Collection is a tiny booklet (once a part of the library of the Universal Peace Union, 1866-1920) printed in 1642, in which King Charles of England sent a message to Parliament and refused to pass a bill for the militia.

In working with these old papers I have become more and more impressed with the vast amount of peace work done by peace leaders of past generations, and also with the results they accomplished. Peace workers of the present day can

well be hopeful and encouraged for successful termination of the war fever in some future time, for one needs only to survey the writing and preaching on peace during the past three centuries to see that an enormous change has taken place in the minds of the general public on the question.

Some day the United States will have an honor roll of peace heroes of past generations, and high up the ranks will be two names which are now scarcely known outside of a small circle. One will be Elihu Burritt, "the learned blacksmith," referred to in Merle Curti's new book of that name. New Britain, Connecticut, has a monument in his honor, and has many Burritt papers in the public library. The other will be Alfred H. Love of Philadelphia (1830-1913), who was the founder and last president of the Universal Peace Union (1866-1920). The extent and variety of the peace activities he promoted are astonishing, and the dramatic ideas which he conceived and carried out for the propagation of peace made him world famous.

During the prime of his life, 1880 to 1897, Alfred Love and the Peace Union had the respect and following of the leading men and women in this country and abroad. The Spanish-American War brought a cloud over some of his activities, and then when that war fever passed he was too old to be active in the peace programs that followed under new and younger leadership. When he died, the organization and "The Peacemaker," published under his leadership for some forty-four years, faded into obscurity. Arbella Carter, as secretary, continued correspondence to some small degree, but when she died in 1929, the Peace Union's papers were scattered to the four winds. Some were rescued through the thoughtful kindness of Lucy Biddle Lewis, and sent to the Friends Historical Library, Swarthmore, but apparently the papers of the early years of the organization have disappeared. Nothing is known of the minute books of the Peace Union or of the State branch of the Pennsylvania Peace Society, back of 1891. Can anyone help locate them?

Certain books and material on peace which were mentioned in "The Peacemaker" as being received as special gifts cannot now be found. Letters from distinguished people, quoted in "The Peacemaker," are not now in the Universal Peace Union collection. Particularly we want information about the second peace plough made for the Columbian Exposition, Chicago, out of historic materials. The first peace plough made by the Universal Peace Union was exhibited at the Centennial Exposition, Philadelphia, and now rests in the Town Hall, Geneva, as a famous symbol of Peace. Also, where is the Peace Bell made in 1893? It is said to have weighed 13,000 pounds,

and after being exhibited at Chicago was sent to the Cotton Exposition at Atlanta. On December 15, 1894, at a ceremony for which Alfred Love was largely responsible, a miniature of this Peace Bell was given to John Philip Sousa at a special concert in honor of "The Liberty Bell March," composed by Mr. Sousa. Another of these miniature Liberty Bells is in the Town Hall at Geneva, and was rung at the first Assembly of the League of Nations in 1920.

The committee in charge of the Jane Addams Peace Collection hopes to acquire constantly more and more material on peace and international affairs. Anything written, printed or mimeographed on the peace subject will be of interest, as well as posters, broadsides, and exhibit material. Especially, it hopes to save from destruction old papers and periodicals on peace stored away in cellars and attics, which the present owners may consider merely trash and old waste paper. It is distressing to learn, as has already happened several times, of papers which have been burned and destroyed through carelessness or indifference because no one thought them of value. If, as we hope, in the years to come, war is outlawed and peace rules as the accepted theory of the world, people will read with wonder and amazement of the debates and controversies on peace and war now taking place. To help to preserve a record of them for the historians of the future is one of the purposes of the Jane Addams Peace Collection.

SACRED PROFIT MOTIVE MUST BE SERVED!

Ransomes and Rapier, Ltd., huge British engineering firm, recently received a lesson in the ethics of munitions manufacture. The Government approached them on the question of making shells and the directors, who do not like the munitions business, agreed to do so, provided the government supplied the necessary machinery. This is a common procedure and the company might have gone ahead and made profits ranging from 20 to 1,200 per cent.

But Mr. R. R. Stokes, the managing director, who describes himself as a "practical pacifist," added another stipulation. He would make shells—without profit. There was no trick behind this offer; it was practical proof that "the making of shells was anathema" to this company and its workers. The offer was refused and the Government decided that it could get along without shells made by Ransomes and Rapier. "If there were no profits to be made," said the manager, "it would alter the minds of a great number of industrialists and bankers toward these (war) preparations." The Government apparently agreed with this analysis.

BANKRUPTCY OF DIVIDED COUNSELS

In a letter at hand from Geneva, Switzerland, after commenting on current developments in International Affairs, Bertram Pickard says:

"In the Peace Movement, and amongst Friends, there are sincere differences of opinion as to whether this tendency towards collaboration between Washington, London and Geneva makes for peace or war.

"Many Friends—especially in the States—are passionately convinced that the United States should pursue its own policy of neutrality, insulation, non-involvement, or whatever you like to call it. Others, equally tenacious, hold another opinion.

"Personally, I have always hesitated to express a definite opinion about the probable results of the application of the present Neutrality legislation in the present situation. In part, because of the inherent complexity of the question; in part because non-Americans do well to avoid positive assertion on questions of American policy.

"But, I still feel, as I ventured to urge in discussions with Friends in the States this summer, that the guiding principle determining policy should be the desirability of securing a common attitude and common action, at every step of the road, as between the United States Government, on the one hand, and the League on the other.

"Whether one is thinking of possible restraints upon illegal and aggressive action, or of securing reasonable changes in the status quo, it seems to me that the evidence of the last fifteen years points inescapably to the bankruptcy of divided counsels.

"I believe it is a counsel of despair to assume that concerted policies between Geneva and Washington are unrealisable; and am convinced that President Roosevelt's Chicago speech of October 5 augurs well for the possibility of organizing peace in the world, rather than heralding a drift toward war, as some Friends seem to think."

PEACE CHURCHES TO HOLD REGIONAL CONFERENCES

With a view to formulating and uniting on practical peace projects, the three "peace churches"—Church of the Brethren, Mennonites and Religious Society of Friends—plan to cooperate in a series of twelve regional conferences. These churches have a common denominator in their uncompromising stand against war under any circumstances. However, the object of the conferences is not denominational unity, although time has been devoted to a study of the present character of this church triumvirate for peace. The gatherings will

be held in the East, the Middle West, and possibly the Far West, in locations where there is a concentration of all three fellowships. A representative committee is working on a handbook for pacifists. Last summer the three churches sponsored a volunteer work camp at Quaker Bridge, New York.

RADIO PROGRAMS WORTH REMEMBERING

The following programs, sponsored by the National Peace Conference, will be broadcast over the Columbia Broadcasting System:

December 12—2:00 to 2:30 p. m.—Labor and Economic Cooperation. The speakers will be representatives from the American Labor movement and from the International Labor Office in Geneva.

December 25—A special Christmas program, an international broadcast, featuring religious leaders around the world.

CASH PRIZES FOR BEST PEACE ESSAYS

The New History Society offers three prizes to the people of the United States and its outlying possessions and territories for the three best papers of not more than 2,000 words on the subject: "How can Cultural and Social Values of Racial Minorities in the United States and its Outlying Possessions and Territories be Adjusted and Harmonized?" The first prize is \$300, the second \$200, and the third \$100. The competition closes on March 15, 1938. For further information concerning the rules of the competition address The New History Society, 132 East Sixty-fifth Street, New York, N. Y.

FOR FRIENDLY FOREIGN CORRESPONDENCE

The International Friendship League of 41 Mt. Vernon Street, Beacon Hill, Boston, Massachusetts, has on hand for foreign correspondence, the names, ages and addresses of students in sixty-four different countries and territories. All of these are certified by the Ministries of Education as to desirability as well as knowledge of English. The educational possibilities of the plan are unlimited. To quote from an article concerning the League in *The School Review*, September, 1937: "A realistic means of education long used in secondary schools and deserving of wider application is correspondence between youths of different nations. First seen as an aid to instruction in foreign languages, its values are now seen to apply to many other areas, including written expression in English, geography, citizenship, economics and international understanding."

CHRISTMAS GIFTS

Books for Children and Young People

RAINBOW SERIES

This Series:

Chinese Children
Jumping Beans
Little Kin Chan
Windows Into Alaska
The World on a Farm
Porto Rican Neighbors

formerly sold from 75c to \$1.25 each in cloth binding. However, because of the increased demand which necessitated larger editions a lower price was made possible. They are now available in paper covers of bright color. Individual volumes in cloth, 75 cents; paper 25 cents; set of six in paper binding \$1.25. These will make excellent gifts.



MANCHESTER BOYS

Mitchell Bronk

Most youngsters and a good many older people too, enjoy a wholesome story full of the pranks and adventures of real live boys as it furnishes a mirror of their own youthful activities. This book, "Manchester Boys," should fill all the requirements. Without making the line of moralizing too distinct, it depicts boy life in a country community in up-state New York in the eighteen-eighties. For those who have had difficulty in finding wholesome interesting stories for boys, this will fill an empty niche on the book shelf.

\$1.50

STORIES OF HYMNS WE LOVE

Cecilia Margaret Rudin

The origin, authorship and inspiration of the familiar hymns we love, is set forth in story form in this new book by Cecilia Margaret Rudin. The author is particularly well qualified to bring this information. Her treatise spans hymnody from Luther's time 400 years ago to the present day. The human story back of these hymns cannot but enhance the appreciation and inspiration of the reader. This book will make a strong appeal to people of all ages and in all walks of life.

\$1.00



BETSY ROSS

Helen Bates

This story of Betsy Ross, the quaint Quaker lass of the eighteenth century, begins with the celebration of her tenth birthday. Shortly after this when traveling in Virginia, Betsy made her first acquaintance with George Washington. Events of great joy and of devastating sadness entered her life before she was called upon to make the emblem of liberty for which she became famous. The story moves quickly, holds interest and the life depicted is typical of the period, and, as to major events and the illustrations by Robert Lawson, is historically correct.

\$1.00

LITTLE GIRL WITH SEVEN NAMES

Mabel Leigh Hunt

Because of a desire on the part of her parents to be considerate of all the loving relatives who might wish to share her name, Melissa - Louise - Amanda - Miranda - Cynthia - Jane - Farlow received a contribution from each of them. Her joy over her name, her ultimate humility in regard to it, and her escape from the "lengthy" title are delightfully portrayed by the popular writer for children, Mabel Leigh Hunt.

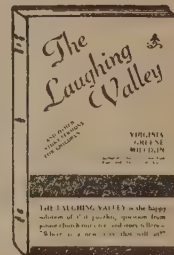
\$1.50

THE LAUGHING VALLEY

Virginia Greene Millikin

Floyd Luman Sampson, writing the Foreword for this delightful book of stories for children of Junior age states, "One finds in this second volume of children's stories by Mrs. Millikin the same nice understanding of the human soul, the same disarming simplicity of style, and the same rare gift of allegorizing that so finely characterized her first book, 'The Friendly Light.'" At the end of each chapter there is a simple Bible quotation stating the theme of the vivid story which it follows.

\$1.50



FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

DR. JOHN R. MOTT SPONSORS UNITED CHRISTMAS APPEAL

Editor, THE AMERICAN FRIEND:

In response to the urgent request of representative ministers and laymen, I have accepted the chairmanship of the Sponsoring Committee for a united Christmas appeal which the Federal Council of the Churches of Christ in America is making in behalf of those who are suffering most from the national and racial antagonisms in the world today. I shall be glad if you will print this letter in your columns as a means of letting your readers know about this great venture in Christian goodwill.

The pent-up feelings of the Christians of America and their desire to do something about the present tragedies in the world must have a practical outlet. The one plan on which they can all agree is to unite in caring for those who are in deepest distress throughout the world. The birthday of Christ affords the best of all opportunities both for a Christian witness to a war-torn world and for sacrificial giving in the spirit of Christ.

Three great groups of sufferers are to be included in the joint appeal: countless civilian victims of the war in China, the children on both sides of the civil war in Spain, and the Christian German refugees who have been impoverished and forced to leave their homes as a result of the cruel laws against "non-Aryans."

The united appeal of the Federal Council will support and reinforce in every way the separate relief appeals made by several communions, and opportunity will be given to designate any gift for the special fund of any denomination. Gifts not otherwise designated will be turned over to established and well-recognized Christian agencies working in each of the three fields. The money for China will be expended through such agencies as are designated by the Foreign Missions Conference of North America; the contributions for Spain will be placed at the disposal of the American Friends Service Committee (Quaker); the contributions for the German refugees will be administered through the American Committee for Christian German refugees.

The Christmas appeal will be made through local churches and it is hoped that all pastors will plan for a share in this movement through an offering on the Sunday before Christmas or, if it be more convenient, on some other Sunday

in December. The goal of the appeal is an offering, whether large or small, from every congregation in America as a part of a united testimony of Christian love and sympathy.

A distinguished group of the most trusted leaders in all major communions has agreed to join in sponsoring the appeal, including Rt. Rev. Henry St. George Tucker (Episcopal), Dr. William Hiram Foulkes (Presbyterian), Dr. Earle V. Pierce (Northern Baptist), President George W. Richards (Evangelical and Reformed), Bishop Edwin H. Hughes (Methodist Episcopal), Prof. Rufus M. Jones (Quaker), Dr. P. O. Bersell (Lutheran), Dean Frederick D. Kershner (Disciples of Christ), Dr. Ivan Lee Holt (Methodist Episcopal, South), Bishop Paul de Schweinitz (Moravian), Rt. Rev. Peter Bryce (United Church of Canada), President Albert W. Palmer (Congregational), President Walter L. Lingle (Southern Presbyterian), President Wynand Wichers (Reformed in America), Dr. James H. Straughan (Methodist Protestant), Dr. A. R. Robinson (United Presbyterian). Outstanding laymen and women are also associated with them, like Charles P. Taft, William Allen White, Mary E. Woolley, John Foster Dulles, Grace Abbott, Isaiah Bowman, Mrs. Robert E. Speer, William E. Sweet, James M. Speers, Walter Dill Scott and Louis J. Taber.

JOHN R. MOTT.

WHY MILITARY TOYS?

Editor, THE AMERICAN FRIEND:

With so much literature and lectures making us constantly conscious of peace, it was astonishing to me to see such a collection of militaristic toys in the shops and the five and ten cent stores. With this observation in mind I made a canvas of other stores in various cities and found this to be true.

The American child is being fed by his parents and relatives gifts which not only suggest war but encourage the attitude of hate and destruction. These gifts are put on the market unchallenged by the peace movement and unquestioned by parents.

There is no doubt about the theory that the power of suggestion is a paramount force in our everyday lives. It is also conceded that to educate for any particular idea, one must begin with youth. With these statements before us, what excuse can we offer for militaristic toys?

At this time of the year and at this

moment of our age, we must be carefully conscious of peace to the extent of child-guiding in education.

MARGUERITE RAIFORD NEAVE.

Richmond, Virginia.

A SUGGESTION FROM ENGLAND Editor, THE AMERICAN FRIEND:

I have been thinking a great deal about the aftermath of the World Conference and how its work may be continued. It seems to me a pity if the work of the various Commissions, and of those who attached themselves to them, should be discontinued. I have been wondering if it would be possible to commence an International Friends Quarterly as a means of helping those interested in the subjects considered by the Commissions to keep in touch with each other, and so continue the discussions commenced at the Conference.

As the French representative told us, we are no longer an Anglo-Saxon Society of Friends but an International Society and I think we shall need an international medium through which the thought, or should I say the thinking, of the Society may function.

HERBERT PICKLES.

Jordans, England.

A PARTING WORD OF THANKS Editor, THE AMERICAN FRIEND:

On the eve of my departure for England would you allow me to express through your paper my most sincere thanks for all the courtesies and hospitality extended to me during my recent cinema picture lecture tour to Wichita, Oskaloosa, Chicago, Indianapolis, Wilmington, Ohio; Baltimore, Maryland; Washington, D. C.; New York City and environs, New Jersey and Pennsylvania.

It is impossible for me to thank all my very kind friends personally and I should like them to know how this Irish-Englishman appreciated their kindness.

One leaves America with a most earnest desire that the blessing of God may rest on all the activities of the Society of Friends in all parts of the United States, for the spread of the Kingdom of Heaven at Home and abroad.

J. CUTHBERT WIGHAM.

TIMELY AND EDIFYING Editor, THE AMERICAN FRIEND:

I want to commend Raymond Booth's contribution in the issue of November 11, entitled "The Bad that Good Men Do," as worthy of special mention and of careful and several times repeated reading. I believe this article sets out in clear light the principles and spirit that must underlie permanent settlement of the controversies that vex, not only the workers and employers, but the different labor organizations themselves.

J. H.

FRIENDLY NEWS FROM THE NATIONAL CAPITAL

The Cooperating Committee of the Baltimore Yearly Meetings held its fourth annual conference in the Florida Avenue Meetinghouse, on Sunday, December 5. The theme of the Conference was, "Today's Challenge to the Peace Testimony of Friends." Raymond Wilson and Warren Mullin were the speakers of the afternoon session. In the evening, Clarence Pickett addressed the Conference and the Forum group on, "The Life of the Spirit in a World of Force." This meeting was the first of our winter Forum series.

The International Student House had a very gala Thanksgiving dinner with about forty present. That whole week was a very active one for the House. On the 20th the second tour of Washington projects was arranged, to visit the alleys in the slum areas. After seeing the awful conditions in these places two or three of the new housing units were inspected. On the following night, members of the Club presented a very clever one-act play. On Wednesday night the Club enjoyed a Barn Dance, with corn stalks and other "trimmings" used for decorations. On Sunday the 28th, the usual program for the Club, consisting of a number of "home talent" contributions, was ably presented. A Mexican sang in his charo costume, a member from Martinique gave two vocal numbers in French and an American demonstrated hog calling!

Rufus M. Jones was the main speaker at the recent three-day session of the annual convocation services at Howard University's School of Religion. He gave six notable addresses.

On the 10th many Friends gathered at the Florida Avenue Meetinghouse to welcome back Esther Morton Smith, returning to Washington for the winter. Rufus M. Jones and Khalil Totah, both in the city on that day, were welcome guests at the tea, as was Mrs. S. Kondo, whose husband, an attache at the Japanese Embassy, was studying at Swarthmore College last year.

A joint meeting for worship was held on the evening of Armistice Day at the Irving Street Meeting. A similar meeting for worship was held on Thanksgiving Day at Florida Avenue. As last year, members of the three meetings participated.

M. Margaret Easterling's engagement to C. S. Ikenberry, of Roanoke, Virginia, has been announced. The wedding will take place in the early winter.

The Women's Bureau of the Department of Labor has just issued a report of "Women in the Economy of the United States," written by Mary Elizabeth Pidgeon, chief of the Research Division. The report deals with the op-

portunities for women in the occupational field, and the effects of labor legislation on the conditions under which women work. It is an excellent summary report, published particularly at the request of officers of ten large national organizations of women, for use by their several memberships, and for the use of the International Labor Office.

The bazaar and supper, and the illustrated lecture about Friends' work in Europe—all for the benefit of the AFSC—held on the 19th was a delightful occasion socially and a real success financially. It was a great pleasure to have C. Cuthbert Wigham with us. His lecture and his pictures gave us all an excellent idea of the work of both the Service Committee and the Friends Service Council.

HELP SAVE THE CHILDREN!



This little modern "Rebekah at the Well," her single garment made of flour sacks, is typical of the thousands of children helped by the Save the Children Fund. If you will assist this movement, please write the Save the Children Fund, Metropolitan Tower, 1 Madison Avenue, New York, for address of local stations in the field, or ship your donation prepaid to Save the Children Mountain Headquarters, Commerce and State Streets, Knoxville, Tennessee. The organization is engaged in a special effort to procure food, clothing and shoes for neglected children in the mountains, and urges that Christmas boxes be made up by our readers. A pair of shoes, a warm garment, a toy, a doll, a book, a pencil, a stick of candy, will bring untold happiness to small boys and girls who, unless you aid them, will have no Christmas this year.

FROM THE FRIENDS GROUP AT STATE COLLEGE

The Fellowship Group at State College, Pennsylvania, has had acceptable visits this fall from Leonard Friedrich of Germany, accompanied by Ted Peters; and from Seiju and Umeko Hirakawa, our Japanese Friends, and from Gilbert and Minnie Bowles, accompanied by Benjamin Caddy. At both times the visiting Friends were here for a Saturday night gathering besides the meeting for worship the Sunday morning following. William B. Harvey, accompanied by several Friends, has also been with our group for a Sunday morning worship service.

On Armistice Day, the State College Ministerium asked to hold the Community Service in the Friends meetinghouse as the most fitting place for a program of Peace to be given. Most of the churches of the town were represented on the program.

Our group is now planning for discussions led by the young Friends to be held the first Sunday night of each month. Each discussion is to be preceded by a potluck supper and social hour.

A survey of the student body at State College shows approximately seventy Friends in attendance. These are listed in the Friends Meeting Directory. In the Fellowship Group are several Friends connected with the faculty of the College. Among these are Roy D. Anthony, Professor of Pomology, John H. Ferguson, Assistant Professor of Political Science, Jesse Huffington, Assistant Professor of Vegetable Gardening, Wilmer E. Kenworthy, Executive Secretary of the President, C. E. Myers, Professor of Plant Breeding, and Carl P. Schott, Dean of the School of Physical Education. David Telfair is a graduate assistant in Physics and Howard E. Yarnall Instructor in German. Alice G. Telfair of Wilmington, Ohio, is resident at State College with her son, David. In addition to the above there are several others who are more or less directly connected with the College.

MEDITATION CALENDARS

The Meditation Calendars published by the American Friends Board of Missions are now ready for distribution. In form they are very similar to those of last year, but in subject matter they feature pictures of many nationals of the various mission areas, either as individuals or in groups. These calendars may be obtained from the mission headquarters, 101 South Eighth Street, Richmond, Indiana, at last year's prices: 20 cents each or 15 cents each in quantities of ten or more to one address.

The printer is holding the type for us one month so that others may be printed if needed. Therefore, please send your orders as early as convenient.

QUAKERDOM AT LARGE

Jesse O. Parshall of Richmond, Secretary of the Publication Board, has recently been elected President of the Tri-County Bankers Association.

* * * *

When in Wichita, Kansas, recently, participating in the Preaching Mission, A. J. Muste, Director of the Labor Temple in New York City, was given a recognition dinner at Friends University by the faculty and members of the University Friends Church.

* * * *

A Quaker mother in Israel, Maria Ludy Burkett, who died at Arba, Indiana, December first, left a total of 122 descendants, including eight children, 42 grandchildren, 67 great grandchildren and five great great grandchildren. She was the mother of Russell Burkett, pastor of the Fountain City Meeting.

* * * *

Paul S. Elliott, who has been serving for some years as Field Secretary of the Pacific Northwest Institute of International Relations at Portland, Oregon, has become educational director of the Congregational Christian Church at North Yakima, Washington.

* * * *

Dr. Floyd W. Perisho, who served William Penn College as Dean and Acting President during the last college year, has taken temporary residence at Fort Collins, Colorado, while he attempts to recover from a rather severe collapse. During this time he is serving in the Chemistry Department of Colorado State College.

* * * *

If it is news when the man bites the dog, what is it when a Quaker helps christen a battle cruiser? Whatever it is, we read in the public press that a Friend, Bert C. Wells, City Manager of Wichita, Kansas, participated at the Philadelphia navy yard, the other day, in the ceremonies of the christening of the Navy's newest cruiser, the U. S. S. *Wichita*.

* * * *

Arlando Marine writes from New York City to inform us that Wabash, Indiana, has no corner on the Stouffers, as mentioned by us in our last issue. They are just now completing, he says, a very beautiful building at 540 Fifth Avenue, which is to be opened by Christmas as a high-class restaurant. This for the information of the Hoosier Stouffers who may be able to eat off their city cousins when they go to see the bright lights.

* * * *

As reported in the Pacific College *Bulletin*, the Faculty championship in

salmon fishing has changed hands recently. It had been held for some time by Emmett W. Gulley, but was lost by him when a forty-six pound salmon was allegedly caught by President Levi T. Pennington. Maybe so, but we are getting rather fed up on those tall salmon stories from the old home town—fed up on the stories, not on the salmon!

* * * *

Apropos of the question of the display of military toys for the holiday trade, Luther E. Warren, Professor in Mount Union College, Alliance, Ohio, informs us that *Newsweek* for November 29 stated that Arnold Constable and Company, New York's oldest department store, declines to display or sell at this Christmas season any toys or games that suggest war. This is heartening—a case of beginning at Gotham!

* * * *

At the November session of the Meeting for Sufferings, held in Friends House, London, Edward Cadbury said he had been impressed with the difficulty Friends had in raising funds to build new meetinghouses. Accordingly, he and his wife, Dorothy Cadbury, proposed to give \$25,000 to form the nucleus of a loan fund to be borrowed, free of interest, for building new houses or repairing old ones. Amounts borrowed are to be repaid over ten years and confined to use in Great Britain. It is expected that others interested will add to the fund thus initiated.

* * * *

"Taking the Blinders Off Love," is the title of an interesting article in the December issue of the *American Magazine* by Jerome Beatty. It is a spicily written review of what is being offered in a comparatively few American Colleges as preparation courses for the important business of marriage. It is interesting to note that in the score or more of those named as doing thorough jobs in this field, three are Friends: Ernestine C. Milner at Guilford College; Frank D. Watson at Haverford College; and S. Ralph Harlow at Smith College.

* * * *

Thanksgiving Day was observed in a special spirit of thankfulness by the Davis family at Richmond this year, the husband and father, Merle Davis, having arrived home on the previous day from the deputation to Palestine and Africa, on which he had been absent for five months. His traveling companion, Willard O. Trueblood, remained in Europe a fortnight longer to visit some of our Friends Center work, and is expected to

arrive in Richmond within a few days. After spending the holidays with the home folks in Southern California, Willard plans to resume his work of visitation among the meetings of the Five Years Meeting.

* * * *

Horst Rothe, a young German Friend, who attended the World Conference at Swarthmore, made a recent visit among mid-western Friends and spent two or three days at Richmond. He has remained for some months in the United States to take some medical courses at the University of Pennsylvania. We asked Horst Rothe how he became connected with Friends. He replied that while a student at his home in Potsdam, he heard of the Quakers as a group of people who had a religious basis for their peace principles. On learning that there was a center in Berlin, he promptly got in touch with Friends there. He is one of the most active of the younger group in Germany and is a leader in promoting the International Conference of Young Friends to be held in Holland in the Summer of 1938.

NEWS OF OUR MEETINGS

The new meetinghouse at Cambridge, Massachusetts, located at 5 Longfellow Park, was first used for the regular meeting for worship on Sunday morning, December 5. In the evening of that day Rufus M. Jones was to give an address on the topic, "Are the Returns All In?"

* * * *

Butternuts Quarterly Meeting was held at Unadilla, New York, October 16 and 17, with the usual good attendance. Every one of the four local meetings was amply represented. Many visiting Friends from other sections of our Yearly Meeting were present. Richard Lane of Poughkeepsie, the newly appointed Chairman of the Evangelistic Board, brought with him Robert Greenleaf of New York City, a Croton Valley Friend. Glen Roberts of Brooklyn spoke in the Meeting on Ministry and Oversight, bringing a message of counsel and good cheer. Robert Greenleaf spoke quietly but earnestly in the afternoon session about the things that contribute to "the good life," and exposed himself to a volley of questions suggested by his address. In the evening, Charles Cook of Brooklyn, who is chairman of the Yearly Meeting Committee on Missions, gave an interesting address. After a bountiful dinner at the nearby community house, we again assembled, this

time in the Young People's session. The general theme of Peace was considered. Valentine Krumm opened the meeting by a vivid portrayal of experiences of the last war, and conducted the discussion that followed.

* * * *

Courtland Avenue Friends of Kokomo, Indiana, engaged in a very successful series of evangelistic services from November 7 to November 25, inclusive. For the third successive year the pastor, Luther E. Addington, conducted the meetings. His clear, convincing messages brought deep conviction to sinners, backsliders and cold church members and nearly sixty people were converted, reclaimed or sanctified. Ward Avery of Greenfield, Indiana, who was in charge of the music, contributed very materially to the success of the meetings.

* * * *

Arthur W. Hammond, who has been pastor for several years at Farmington meeting in New York Yearly Meeting, has removed with his wife to West Elkton, Ohio, within the limits of Indiana Yearly Meeting, where he succeeds James Swander as pastor. He began service in his new field on last Sunday, December 5.

* * * *

Alonzo E. Cloud, who has been among Friends in southeastern Virginia for some time, has assumed pastoral charge of the meeting at Bloomingdale, Indiana. His last regular pastorate was at Leesburg, Ohio, of which meeting, singularly enough, Lyman G. Cosand, his predecessor at Bloomingdale, is now pastor.

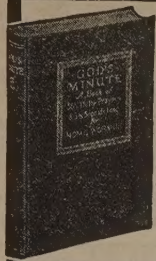
* * * *

The Amboy, Indiana, meeting is well pleased with the new pastor, L. Herbert Reynolds and family. They were given a reception on October 8, which was accompanied by a generous donation of things to fill their pantry shelves. The outlook for the work of the church is very encouraging. . . . Cooperating with the High School in the observance of National Education Week, Amboy Friends were hosts to a Union Service on Sunday morning, November 7, 1937. This was an outstanding service and was well attended by representatives from the various churches. Among those speaking was Herbert Reynolds who gave a fine talk on peace.

* * * *

Puget Sound Quarterly Meeting convened in Everett, Washington, November 5 and 6. Interesting reports were shared by various World Conference delegates. The Conference is a never ending source of inspiration, and opportunity is frequently given to spread the Quaker truth in our meetings. Three Friends from Vancouver, B. C., of the British Columbia Quarterly Meeting, were present. This intervisitation is a strengthen-

THE IDEAL GIFT AT ALL TIMES



GOD'S MINUTE . . .

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A Spiritual thought for every day

GOD'S MESSAGE..

365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A daily reminder of the giver

THE JOHN C. WINSTON CO., Winston Bldg., Phila.

ing feature between our meetings of the Northwest, and we are all becoming familiar with each others' terms of "clark" or "clerk."

* * * *

West Union Friends Church at Monrovia, Indiana, held their annual Harvest Home Sale and Supper in the Community Building, Monday evening, November 22. For some time it has been the custom of this meeting to make a Thanksgiving offering of grains, especially corn, fruits, vegetables, etc. This year there was an unusually liberal offering to which was added a fine collection of rugs and aprons. A delicious cafeteria supper was served to some two hundred people. A short program of accordion and violin music was given after which came the sale conducted by a regular auctioneer. The sale netted the meeting a nice little sum to be divided between the United Budget and the local treasury.

* * * *

Oscar Fulghum writes that Friends at Orlando, Florida, have resumed their Sunday meetings for the winter season. Twenty-eight were in attendance on November 28 and the number is expected to increase to seventy-five or more during the winter. Those attending represent all branches of Friends, with some present from other denominations. It should be noted that the place of meeting this year is the Sorosis House on Liberty Street. The hour is 11:00 and Friends sojourning in Orlando are heartily invited to be present.

* * * *

The fiftieth anniversary of the establishment of Newberg Quarterly Meeting was observed at Newberg, Oregon, November 12 to 14. A surprising number of charter members were present to join in review and reminiscence, the Nestor of them all being Samuel Hobson who at the age of ninety-six years, came from California to attend the celebration. He spoke at some length in reviewing incidents of the past. An important feature of the observance was a pageant, prepared by Emma Kendall of the college faculty, in which scenes from the his-

tory of the Quarterly Meeting were presented, early Friends being impersonated by young people of the present.

WITH FIRST FRIENDS OF INDIANAPOLIS

Through the Autumn, Indianapolis Meeting has been privileged to receive a number of visiting Friends. The contact with and the contributions which such personalities as Cuthbert Wigham, Herbert G. Wood, Paul D. Sturge, Alfons Paquet and daughter, Mary Elizabeth Moll, Dorothy Smith, Prof. Nakarai and Passmore Elkinton make are broadening and of real spiritual value to the meeting and to members individually.

On various occasions Alvin T. Coate has shared with the meeting the experience and inspiration received at the Edinburgh and Oxford Conferences. It has been a rare privilege to have one of our own members bring direct from these great gatherings the spirit reflecting the highest Christian thinking of the day and the trend of efforts toward the making of a more Christ-like world.

Recently Clayton B. Johnson, Chairman of the Quarterly Meeting Christian Education Committee, and Mrs. Johnson entertained 180 guests with a chicken dinner at the church. Pastors, officers, teachers and members of the Christian Education Committees of the four meetings of the Quarterly Meeting, and a number of other guests were present. Preceding the dinner an address was given by Furnas Trueblood, of Plainfield, and following the dinner, the speaker was Rev. R. H. Mueller, a minister and District Superintendent of the Evangelical Church.

The first week of November marked the completion of one year's service of Errol T. Elliott as Pastor. Special recognition of this mile stone was given at the Church Night Dinner. One lighted candle on each table appropriately expressed the sentiment of the service which Errol Elliott has rendered. He has truly been a light bearer in his

ministry and in his pastoral works. He has attained for himself a position of respect and honor among the ministers of the city. A testimonial was presented to him, expressing the meeting's gratitude and its pledge for continued loyalty. Our pastor gave the sermon at the Union Thanksgiving Service of the district, held at the Third Christian Church.

On Church Night, December 3rd, Dr. Khalil Totah showed colored slides and moving pictures of Friends work in Palestine and spoke at the worship service on December 5.

The meeting anticipates the presence of Charles Vincent, Friends pastor, from Jamaica, and the return of Willard O. Trueblood on December 12.

During November, First Friends has cooperated with other churches of the city in a follow up of last year's Preaching Mission, rallying under the standards of a "United Christian Advance." Through the various activities of the church, regular attendance at services, and more frequent visitations among members and friends, the aim has been to strengthen the spiritual life and bring new interest into the meeting.

ECHOES FROM WILMINGTON

The last of many foreign delegates to the World Conference to visit Wilmington and other nearby meetings was Charles S. Vincent of Jamaica. Cuthbert Wigham, of England, Chairman of the Friends Service Council, has also been with us recently. The contributions made to the various meetings by the goodly number of delegates coming from the World Conference have been deeply appreciated.

Women of several local churches have been conducting an inter-denominational Mission Study Class in the Memorial room of the Friends Church. A number of books on social conditions in various parts of the world have been discussed.

Many guests were welcomed to the October meeting of the Friends Missionary Society by the president, Mrs. D. K. Hemstead. After the business session, a reading from Whittier was given and the second half of the study book, "Rebuilding Rural America," was reviewed. The meeting closed with an impressive stewardship service entitled, "Candles of Service."

Representatives from local churches including Friends, met recently and organized the Clinton County Council of Church Women, which will be affiliated with the State Council of Churches.

Among the visitors to the Friends Quarterly Meeting at Friendsville, Tennessee, held near Madisonville, were Virginia Peele, Ruthana Hadley and

QUAKER **GEORGE** COLLEGE
EST. 1893 **SCHOOL** PREPARATORY

HOBBIES AT GEORGE SCHOOL

One of the great Quaker contributions to education, the recognition of values beyond book-learning, is developed at George School in the encouragement given to boys and girls to use leisure time in useful ways.

In school hours classes in journalism, dramatics, woodwork, art, sewing, and music under the leadership of competent and enthusiastic teachers often prove the basis of lasting hobbies.

Outside of school hours, participation in the orchestras, in the mixed chorus, in play production, in the camera or chess clubs, in the groups doing arts and crafts carry on the interests started in class. Girls in the Social Guild find practical work in the community.

At George School boys and girls often find hobbies which continue in interest for them throughout their lives.

For information about the course of study, tuition rate, scholarships, etc., address:

GEORGE A. WALTON, Principal, Box 351, George School, Pa.

Jane Carey of Wilmington, and Elmer Brown of Jamestown.

On November 19, pastors and members of many of the churches of southwestern Ohio met at Wilmington Friends Church for an all-day session. The main speaker was, Mark A. Dawber, author of the Home Mission Study Book, who gave a very interesting and timely discussion.

All societies of the Wilmington Meeting are busy in preparation for the Christmas giving to home and foreign missions and to local charities.

Richard C. and Sadie D. Green, members of this meeting who have been spending the past several years in Bradenton, Florida, have returned to this city on account of ill health, to the home of their son, Herbert.

SOUTH MARION, INDIANA SHOWS PROGRESS

The loyalty and devotion of members of Second Friends' Meeting, Marion, Indiana, has been recently evidenced by the remodeling of their meetinghouse, so as to provide four additional, much-needed Sunday school class rooms and a balcony that increases the Auditorium capacity. A new piano, some new chairs, and carpet also add to the comfort and appearance. Needed repairs have been

attended to, and the property is now in first class condition.

This has all been done at a cost of over \$2,500. The promptness with which sufficient funds were paid into the treasury to take care of all this expense as rapidly as the work was done, speaks well of the condition of the meeting, for it was not paid by a few but by many members, paying as the Lord had prospered them.

The house was dedicated October 24th, at which time Milo S. Hinckle preached an excellent sermon. A special series of evangelistic meetings, of two weeks duration, followed the dedication. At these services more than thirty persons sought and found forgiveness and blessings at an altar of prayer. The messages, which were Scriptural and searching, were brought by Harry M. Kreider, pastor of the Meeting. Crayon pictures drawn by Thomas Russell, Jr., were an enjoyable feature of the meetings.

DENVER QUARTERLY AT PUEBLO

Denver Quarterly Meeting, Nebraska Yearly Meeting, was held at Pueblo, Colorado, November 19-21. The Friday meeting on Ministry and Oversight was featured by helpful discussion on the question of how this body may foster a deeper interest in stewardship. Religious education was the topic of the evening meeting under the direction of Horace Mott, Quarterly Meeting chairman. Elsie Marvin gave the message, emphasizing the importance of family worship as a basis of real religious training.

Following an earnest prayer and praise service Saturday morning, led by Lyman Platt, Aaron McKinney, Yearly Meeting Superintendent, preached inspiringly on the topic, "Outer Court Christians or Life in the Holiest?" At the business session held in the afternoon, one hundred and seventy-five persons were present. Fred Cain from near Benkleman, Nebraska, spoke in the evening, admonishing Friends to hold fast to the faith.

Following a largely attended Sunday

Easy Shopping For You!

Give a year's subscription to your church paper as an appropriate Christmas gift. We make it easy: send your own renewal at the regular dollar and a half rate, and add one dollar for the gift subscription.

Shop early. Shop now

School on Sunday morning, Letson Burns, Superintendent of Walsh Quarterly Meeting, that part of Kansas Yearly Meeting which is in Baca County, Colorado, gave a searching message on David's call to Israel (I. Chron. 29: 5). At their session in the afternoon, the young people gave a temperance play, "Does Revenue Pay?" The Quarterly Meeting came to a close with a Sunday evening service, when Lester Figgins gave the challenge of the woman with the precious box of ointment.

The next session of the Quarterly Meeting will be held at Las Animas, Colorado, the third week-end in February.

OUR SUBSCRIPTION RATES SLIGHTLY REVISED

On reviewing present conditions, the Business Council of the Friends Publication Board has found it necessary to make some revision in THE AMERICAN FRIEND subscription rates. During the leanest years of the depression, we instituted a group plan whereby subscribers in clubs of ten or more could have the paper for one dollar. For some years, furthermore, we have allowed new subscribers an introductory rate of one dollar for the first year. Because of steadily rising costs of publication, these club and introductory rates are being discontinued, and the regular rate of one dollar and a half will obtain in the future. Ministers only will continue to receive the paper at the special rate. *Our representatives and agents will please take note of these changes.*

In connection with this announcement, it should be called to mind that even with the discontinuance of the special rates, the paper will continue to be published at a very considerable deficit unless and until our subscription list can be largely increased. Under the enthusiastic and able leadership of William J. Sayers, recently appointed Field Secretary of the Publication Board, an encouraging beginning toward this in-

creased list has been made. Starting in the Indiana and Ohio area, he will gradually widen the scope of his work to include all our Yearly Meetings.

Though the special rates above referred to are no longer in force, except as to fulfilling existing obligations, the Board is offering inducements to meeting groups and local meeting women's organizations to make an aggressive effort to secure subscriptions to their church paper. For particulars, address William J. Sayers, Friends Central Offices, Richmond.

BLOOMINGDALE SAYS IT WITH POSIES

In the same mail the other morning came these fragrant flowers from Bloomingdale, Indiana:

From a Friend—"I think THE AMERICAN FRIEND grows more interesting and helpful every year."

From a non-Friend—"May I congratulate the Friends on having so acceptable a paper as THE AMERICAN FRIEND."

AN ANNOUNCEMENT

Dr. Henry Coffin Fellow, the Bard of Bella Vista, Arkansas, whose home is in Wichita, Kansas, but who spends his summers in the Ozarks, has another book of poems just off the press. It's

title is, "Mountain Melodies and Other Poems." These poems are divided into three classifications as follows: "Bramble Berries," "Meditative Moods," and "Sacred Shrines." The book sells for 80 cents and may be secured by addressing Henry C. Fellow, 519 South Vine, Wichita, Kansas.

BIRTHS

AUKERMAN—At Amboy, Indiana, October 26, 1937, to Ronald and Eleanor Aukerman, a daughter, Karen Ann.

LAMB—At Amboy, Indiana, September 17, 1937, to Herman and Charlotte Lamb, a daughter, Donnita Maurine.

KENWORTHY—In Washington, D. C., November 18, 1937, to Carroll and Mary Lowes Kenworthy, a son David Kirk. He is the grandson of Murray S. Kenworthy, now located at Carthage, Indiana, and of Herbert A. Lowes of Cincinnati, Ohio.

FURNAS—To Paul J. and Elizabeth A. W. Furnas at Media, Pennsylvania, November 12, 1937, a son, Phillip Barrett.

ENGAGEMENTS

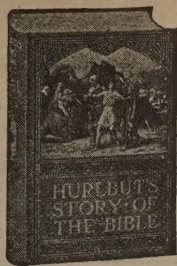
HULL-VOLKMANN—Mrs. and Mrs. G. Albert Hull of Gasport, New York, announce the engagement of their daughter, Helen R., to the Rev. Max F. B. Volkmann, a graduate student at the Hartford Theological Seminary, Hartford, Connecticut. The marriage will take place December 30 in the Friends Meetinghouse, Gasport, according to Friends ceremony. After attending Muskingum College, New Concord, Ohio, for two years, Helen Hull is now a second-year student at the Hartford School of Religious Education.

DEATHS

GIBSON—On September 14, 1937, at Montebello, California, Lydia Gillis Gibson, founder and former pastor of Inglewood Monthly Meeting. She is survived by her husband, Albion Gibson, and two sisters. Funeral services were held at Inglewood Community Friends Church by Tyler Coburn, Nathan Whittlesey and Harley Moore. Interment was made in her native State of Ohio.

GOULD—Grace B. Gould, daughter of Hiram V. and Anna B. Gould, at Boston, Massachusetts, July 24, 1937, at the age of sixty-five years. She was a devoted member of Boston Monthly Meeting,

USED IN OVER ONE MILLION CHRISTIAN HOMES



HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

THE BEST GIFT FOR YOUNG AND OLD FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories, each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation. Each of the world-old stories is told by the noted author in a manner that is vitally interesting and instructive to young and old alike.

Biggest and Best Illustrated Book Ever Sold for the Price

Beautifully illustrated with 281 pictures in colors and in black and white; over 100 famous Leinweber paintings. 759 pages. Price...\$2.00

At all bookstores or from the publishers

THE JOHN C. WINSTON CO., Winston Bldg., Philadelphia

THE LONDON "FRIEND"—A Gift Most Welcome!

The World Conference has made us increasingly conscious of the oneness of Quakerism, and the London FRIEND fosters this feeling of spiritual fellowship by sharing with us, weekly, Quaker thought and action in all parts of the world; a necessity for the internationally minded. (Price \$3.75 a year.)

Subscriptions are also solicited for FRIENDS' QUARTERLY EXAMINER, a periodical containing longer articles, essays and poems; a collection of writings full of beauty and inspiration. (\$2.00 a year.)

JOURNAL OF FRIENDS' HISTORICAL SOCIETY (London) is of supreme importance to those interested in historical Quakerism. One issue a year, \$1.25.

Subscribe now for 1938! Sample copies on request.

ANNA W. HUTCHINSON, American Agent, 304 Arch Street, PHILADELPHIA, PA.

WESTTOWN SCHOOL

College Preparatory Boarding School
maintained since 1799 by Philadelphia
Yearly Meeting of Friends (Arch St.)

For Boys and Girls—Founded 1799

Three programs of studies meet the individual needs and abilities of pupils who wish:

- (a) to stress language study in preparation for arts courses in college.
- (b) to learn all they can about the field of science.
- (c) to take advantage of the special facilities for agriculture and home economics in addition to maximum work in the social studies.

Art, music, oral expression, and manual training may be elected in all three programs. For further information about the curriculum or other phases of school life—Write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

having been president of the Friends Guild for many years. Interment was at Salem, with George A. Selleck, minister in attendance.

GREEN—At her home in Muncie, Indiana, November 8, 1937, Alice Green. Born a Friend at Mt. Pleasant, Ohio, July 22, 1869, she was married there in 1894 to J. Edward Green. For many years they have resided in Muncie where both have ever been active in the religious and civic life of the city, and prominent in the work of the Friends Memorial Church. In the latter, Alice Green was an Elder, and had served for twenty-five years as Clerk of the Meeting on Ministry and Oversight. She was one of the organizers of the Y. W. C. A. of Muncie. As an editorial of appreciation in a local paper put it, "A list of her activities is a roster of good works." Surviving, besides her husband, is one son, John J. Green, now of Old Greenwich, Connecticut. Funeral services on November 10 were conducted by William J. Sayers, a former pastor.

PEARSON—At Liberty Center, Indiana, October 25, 1937, Clinton M. Pearson, aged 48 years. He was a minister in the Society of Friends and had been active in pastoral work for twenty years, having served meetings in Indiana, Ohio and Michigan. At the time of his death, he was serving Keystone and Rockford Meetings. He was born in Henry County, Indiana, September

24, 1889, and was married at Upland to Ruth Bradford in 1913. To this union were born nine children, who with his wife survive. Also surviving are his mother, Ann Rinker, three sisters and one brother, the latter, Clifford Pearson, being also a minister. Funeral services were held at the Upland Friends Church and were conducted by Merle Wilson of Bluffton.

SHAW—Arthur J. Shaw at his home at Plainfield, Indiana, November 11, 1937, at the age of sixty-seven. The son of Elijah J. and Ruth Rawnsley Shaw, he was a birthright Friend and known for his gracious, Christian courtesy and kindness. He was a member of Plainfield Quarterly Meeting and at the time of his death was a member of the Finance Committee. Surviving are his wife, two daughters and a sister. Funeral services were conducted at the Plainfield Friends Church by R. Furnas Trueblood.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. 6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m. Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
Jesse O. Parrshall.....Richmond, Indiana
Secretary of Council and Board
E. Harrison Scott.....Richmond, Indiana
Treasurer of Council and Board

EDITORIAL COUNCIL

Albert L. Copeland.....Mooreville, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Tom A. Sykes.....High Point, North Carolina
Walter C. Woodward, Ex-Officio, Richmond, Ind.
Secretary

Subscription Price \$1.50 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

meeting, Wednesday, 7:30. "Our latch string is
always out" E. K. Coggins, Clerk, 345 East
Oklahoma Ave., Phone 2-7781. Arthur Santmire,
Minister, 713 Polk St., Phone 3-9384.

MIAMI, FLORIDA

Meeting for worship, First-day at 11 o'clock, in
Dade County Security Building (15th floor).
N. E. First Avenue, near First Street. Sara
Parry Thomas, Clerk, 1220 S. W. Twenty-third
Court, Miami, Florida. Visitors welcome.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street.
Bible School at 11:45 a. m. Meeting for Worship
at 10:30 a. m. Pastor, H. Millard Jones, 135 East
37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street,
Manhattan. Brooklyn Meeting, Lafayette and
Washington Avenues. Meetings for worship
First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, William J. Murphy, 2315 East Spruce
Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated
with Five Years Meeting, 13th and Irving
Streets, N. W.; Bible School, 9:45 a. m.; Meeting
for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11:00 o'clock, First-day school at 9:45. Friends
and others interested are cordially invited.

WHERE TO STAY IN PARIS

Mme. Melon-Hollard and daughter
Germaine (Friend), 78 rue d'Assas,
Paris, 6e (opposite Luxembourg) receive
paying guests. Very moderate prices.

Visitors to Philadelphia

will find

friendly atmosphere, good food,
comfortable beds, reasonable prices

at

FRIENDS ARCH ST. CENTRE

Apply to: Aida T. Orner, Hostess
304 Arch Street

NICHOLSON PRINTING CO.

Founded 1870

Printers & Publishers
Bookbinders

We print
THE AMERICAN FRIEND

26, 28, 30 North Ninth Street
RICHMOND, INDIANA